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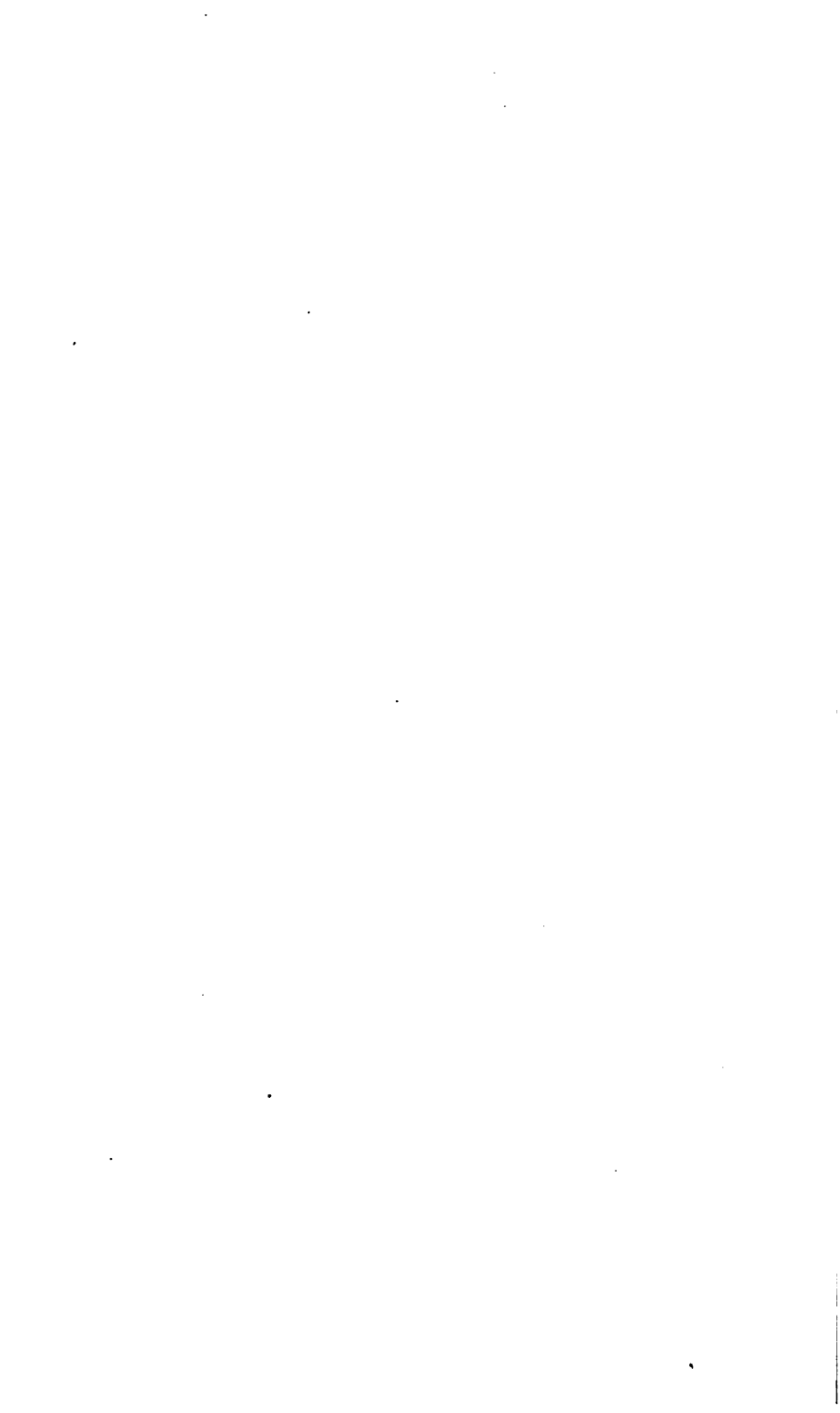
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THE  
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DECLINE AND FALL  
OF THE  
**ROMAN EMPIRE.**

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BY  
EDWARD GIBBON, ESQ.

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IN TWELVE VOLUMES.  
VOL. XII.

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*A New Edition.*

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# CONTENTS.

xxix

A. D.		PAGE.
	Extent and population of Persia, - - -	330
	Recapitulation of the war between the Parthian and Roman empires - - -	331
165	Cities of Seleucia and Ctesiphon, - - -	332
216	Conquest of Osroene by the Romans, - - -	334
230	Artaxerxes claims the provinces of Asia, and declares war against the Romans, - - -	336
233	Pretended victory of Alexander Severus, - - -	337
	More probable account of the war, - - -	339
240	Character and maxims of Artaxerxes, - - -	341
	Military power of the Persians, - - -	342
	Their infantry contemptible, - - -	ib.
	Their cavalry excellent, - - -	ib.

## CHAP. IX.

*The state of Germany till the invasion of the barbarians, in the time of the emperor Decius.*

A. D.		PAGE.
	Extent of Germany, - - -	345
	Climate, - - -	346
	Its effects on the natives, - - -	348
	Origin of the Germans, - - -	349
	Fables and conjectures, - - -	350
	The Germans ignorant of letters, - - -	351
	_____ of arts and agriculture, - - -	353
	_____ of the use of metals, - - -	355
	Their indolence, - - -	356
	Their taste for strong liquors, - - -	358
	State of population, - - -	359
	German freedom, - - -	361
	Assemblies of the people, - - -	362
	Authority of the princes and magistrates - - -	364
	More absolute over the property, than over the persons, of the Germans, - - -	365
	Voluntary engagements, - - -	ib.
	German chastity, - - -	367
	Its probable causes, - - -	368
	Religion, - - -	370
	Its effects in peace, - - -	372
	_____ in war, - - -	373
	The Bards, - - -	374
	Causes which checked the progress of the Germans, - - -	375
	Want of arms, - - -	ib.
	_____ of discipline, - - -	376
	Civil dissensions of Germany, - - -	378
	Fomented by the policy of Rome, - - -	379
	Transient union against Marcus Antoninus, - - -	380
	Distinction of the German tribes, - - -	382
	Numbers, - - -	383

## CHAP. X.

*The emperors Decius, Gallus, Æmilianus, Valerian, and Gallienus.—  
The general irruption of the barbarians.—The thirty tyrants.*

A. D.	PAGE
248-268. The nature of the subject, - - -	348
The emperor Philip, - - -	ib.
249 Services, revolt, victory, and reign of the emperor Decius	385
250 He marches against the Goths, - - -	387
Origin of the Goths from Scandinavia, - - -	ib.
Religion of the Goths, - - -	389
Institutions and death of Odin, - - -	390
Agreeable, but uncertain, hypothesis concerning Odin, -	ib.
Emigration of the Goths from Scandinavia into Prussia,	391
— from Prussia to the Ukraine, - - -	393
The Gothic nation increases in its march, - - -	394
Distinction of the Germans and Sarmatians, - - -	395
Description of the Ukraine, - - -	396
The Goths invade the Roman provinces, - - -	397
250 Various events of the Gothic war, - - -	398
251 Decius revives the office of censor in the person of Vale- rius, - - -	400
The design impracticable, and without effect, - - -	402
Defeat and death of Decius and his son, - - -	403
251 Election of Gallus, - - -	405
252 Retreat of the Goths, - - -	406
Gallus purchases peace by the payment of an annual tribute, - - -	ib.
Popular discontent, - - -	407
253 Victory and revolt of Æmilianus, - - -	408
Gallus abandoned and slain, - - -	409
Valerian revenges the death of Gallus, and is acknow- ledged emperor, - - -	ib.
Character of Valerian, - - -	410
253-268. General misfortunes of the reigns of Valerian and Gallienus - - -	411
Inroads of the barbarians, - - -	412
Origin and confederacy of the Franks, - - -	ib.
They invade Gaul, - - -	414
They ravage Spain, and pass over into Africa, - - -	415
Origin and renown of the Suevi, - - -	416
A mixed body of Suevi assume the name of Alemanni,	417
Invade Gaul and Italy, - - -	418
Are repulsed from Rome by the senate and people, -	ib.
The senators excluded by Gallienus from the military service, - - -	419
Gallienus contracts an alliance with the Alemanni, -	ib.
Conquest of the Bosphorus by the Goths, - - -	421
Inroads of the Goths, - - -	420
The Goths acquire a naval force, - - -	423

# CONTENTS.

xi

A.D.	PAGE.
253-260 Of Valerian, Gallienus, and his successors	444
260 Paul of Samosata, his manners	445
270 He is degraded from the see of Antioch	446
274 The sentence is executed by Aurelian	448
284-303 Peace and prosperity of the church under Diocletian	ib.
Progress of zeal and superstition among the Pagans	451
Maximian and Galerius punish a few christian soldiers	453
Galerius prevails on Diocletian to begin a general persecution	455
303 Demolition of the church of Nicomedia	457
The first edict against the christians	458
Zeal and punishment of a christian	460
Fire of the palace of Nicomedia imputed to the christians	461
Execution of the first edict	462
Demolition of the churches	464
Subsequent edicts	466
General idea of the persecution	467
In the western provinces under Constantius and Constantine	468
In Italy and Africa under Maximian and Severus	470
Under Maxentius	ib.
In Illyricum and the East under Galerius and Maximian	473
Galerius publishes an edict of toleration	474
Peace of the church	475
Maximin prepares to renew the persecution	476
End of the persecutions	478
Probable account of the sufferings of the martyrs and confessors	479
Number of martyrs	482
Conclusion	484



# CONTENTS

OF THE

## TWELFTH VOLUME.

### CHAP. LXV.

*Elevation of Timour or Tamerlane to the throne of Samarcand.—His conquests in Persia, Georgia, Tartary, Russia, India, Syria, and Anatolia.—His Turkish war.—Defeat and captivity of Bajazet.—Death of Timour.—Civil wars of the sons of Bajazet.—Restoration of the Turkish monarchy by Mahomet the First.—Siege of Constantinople by Amurath the Second.*

A.D.		PAGE.
	HISTORIES OF TIMOUR, OR TAMERLANE -	1
1361-1370	His first adventures -	4
1370	He ascends the throne of Zagatai -	7
1370-1400	His conquests -	ib.
1380-1393	I. OF PERSIA -	ib.
1370-1383	II. OF TURKESTAN -	9
1300-1396	OF KIPZAK, RUSSIA, &c. -	10
1398, 1399	III. OF HINDOSTAN -	13
1400	His war against Sultan Bajazet -	16
	Timour invades Syria -	20
	Sacks Aleppo -	21
1401	Damasous -	23
	And Bagdad -	24
1402	Invades Anatolia -	25
	Battle of Angora -	26
	Defeat and captivity of Bajazet -	28
	The story of his iron cage disproved by the Persian historian of Timour -	29
	Attested, 1. by the French -	32
	———, 2. by the Italians -	ib.

A. D.	PAGE.
Attested, 3. by the Arabs - - -	33
-----, 4. by the Greeks - - -	34
-----, 5. by the Turks - - -	35
Probable conclusion - - -	ib.
1403 Death of Bajazet - - -	36
Term of the conquests of Timour - - -	ib.
1404, 1406 His triumph at Samarcand - - -	39
1406 His death on the road to China - - -	41
Character and merits of Timour - - -	42
1403-1421 Civil wars of the sons of Bajazet - - -	46
1. Mustapha - - -	47
2. Isa - - -	48
1403-1410 3. Soliman - - -	ib.
1410 4. Mousa - - -	49
1413-1421 5. Mahomet I. - - -	ib.
1421-1451 Reign of Amurath II. - - -	51
1421 Re-union of the Ottoman empire - - -	ib.
1402-1425 State of the Greek empire - - -	52
1422 Siege of Constantinople by Amurath II. - - -	55
1425-1448 The emperor John Palæologus I. - - -	56
Hereditary succession and merit of the Ottomans - - -	57
Education and discipline of the Turks - - -	58
Invention and use of gunpowder - - -	61

## CHAP. LXVI.

*Application of the Eastern emperors to the popes.—Visits to the West, of John the First, Manuel, and John the Second, Palæologus.—Union of the Greek and Latin churches, promoted by the council of Basil, and concluded at Ferrara and Florence.—State of literature at Constantinople.—Its revival in Italy by the Greek fugitives.—Curiosity and emulation of the Latins.*

A. D.	PAGE.
1339 Embassy of the younger Andronicus to pope Benedict XII. - - -	64
The arguments for a crusade and union - - -	65
1348 Negotiation of Cantacuzene with Clement VI. - - -	68
1355 Treaty of John Palæologus I. with Innocent VI. - - -	71
1369 Visit of John Palæologus to Urban V. at Rome - - -	73
1370 His return to Constantinople - - -	76
Visit of the emperor Manuel - - -	ib.
1400 To the court of France - - -	77
Of England - - -	78
1402 His return to Greece - - -	79
Greek knowledge and descriptions - - -	80
Of Germany - - -	81

# CONTENTS.

v

A. D.	PAGE.
Of France - - - - -	82
Of England - - - - -	83
1402-1417 Indifference of Manuel towards the Latins	85
1417-1425 His negotiations - - - - -	ib.
His private motives - - - - -	86
His death - - - - -	87
1425-1437 Zeal of John Palæologus II. - - - - -	88
Corruption of the Latin church - - - - -	89
1377-1429 Schism - - - - -	90
1409 Council of Pisa - - - - -	ib.
1414-1418 Of Constance - - - - -	ib.
1431-1443 Of Basil - - - - -	91
Their opposition to Eugenius IV. - - - - -	92
1434-1437 Negotiations with the Greeks - - - - -	93
1437 John Palæologus embarks in the pope's galleys - - - - -	94
1438 His triumphal entry at Venice - - - - -	96
into Ferrara - - - - -	99
1438-1439 Council of the Greeks and Latins at Ferrara	
and Florence - - - - -	101
Negotiations with the Greeks - - - - -	106
1438 Eugenius deposed at Basil - - - - -	109
Re-union of the Greeks at Florence - - - - -	ib.
1440 Their return to Constantinople - - - - -	111
1449 Final peace of the church - - - - -	112
1300-1453 State of the Greek language at Constantinople - - - - -	ib.
Comparison of the Greeks and Latins - - - - -	115
Revival of the Greek learning in Italy - - - - -	117
1339 Lessons of Barlaam - - - - -	118
1339-1374 Studies of Petrarch - - - - -	119
1360 Of Boccace - - - - -	121
1360-1363 Leo Pilatus, first Greek professor at Florence,	
and in the West - - - - -	ib.
1390-1415 Foundation of the Greek language in Italy	
by Manuel Chrysoloras - - - - -	123
1400-1500 The Greeks in Italy - - - - -	126
Cardinal Bessarion, &c. - - - - -	127
Their faults and merits - - - - -	128
Their Platonic philosophy - - - - -	130
Emulation and progress of the Latins - - - - -	132
1447-1455 Nicholas V. - - - - -	ib.
1428-1492 Cosmo and Lorenzo of Medicis - - - - -	133
Use and abuse of ancient learning - - - - -	135



## CHAP. LXVII.

*Schism of the Greeks and Latins.—Reign and character of Amurath the Second.—Crusade of Ladislaus, king of Hungary.—His defeat and death.—John Huniades.—Scanderbeg.—Constantine Palazologus, last emperor of the East.*

A. D.	PAGE.
Comparison of Rome and Constantinople	138
1440-1448 The Greek schism after the council of Florence	142
Zeal of the Orientals and Russians	144
1421-1451 Reign and character of Amurath II.	146
1442-1444 His double abdication	149
1443 Eugenius forms a league against the Turks	150
Ladislaus, king of Poland and Hungary, marches against them	153
The Turkish peace	154
1444 Violation of the peace	155
Battle of Warná	159
Death of Ladislaus	159
The cardinal Julian	160
John Corvinus Huniades	162
1456 His defence of Belgrade, and death	164
1404-1413 Birth and education of Scanderbeg, prince of Albania	165
1443 His revolt from the Turks	167
His valour	168
1467 And death	171
1448-1153 Constantine, the last of the Roman or Greek emperors	172
1450-1452 Embassies of Phranza	173
State of the Byzantine	176

# CONTENT

ix

## A. D.

PAGE.

Our perplexity in defining the miraculous period	307
Use of the primitive miracles	309
THE FOURTH CAUSE.—Virtues of the first christians	311
Effects of their repentance	ib.
Care of their reputation	312
Morality of the fathers	314
Principles of human nature	316
The primitive christians condemned pleasure and luxury	316
Their sentiments concerning marriage and chastity	318
Their aversion to the business of war and government	320
THE FIFTH CAUSE.—The christians active in the government of the church	322
Its primitive freedom and equality	324
Institution of bishops as presidents of the college of presbyters	326
Provincial councils	328
Union of the church	329
Pre-eminence of the metropolitan churches	332
Ambition of the Roman pontiff	333
Laity and clergy	334
Oblations and revenue of the church	335
Distribution of the revenue	339
Excommunication	342
Public penance	344
The dignity of episcopal government	345
Recapitulation of the five causes	347
Weakness of Polytheism	ib.
The scepticism of the pagan world proved favourable to the new religion	349
As well as the peace and union of the Roman empire	351
Historical view of the progress of christianity	352
In the East	ib.
The church of Antioch	354
In Egypt	356
In Rome	357
In Africa and the western provinces	359
Beyond the limits of the Roman empire	362
General proportion of christians and pagans	364
Whether the first christians were mean and ignorant	365
Some exceptions with regard to learning	ib.
With regard to rank and fortune	367
Christianity most favourably received by the poor and simple	368
Rejected by some eminent men of the first and second centuries	369
Their neglect of prophecy	370
And of miracles	371
General silence concerning the darkness of the passion	ib.

## CHAP. XVI.

*The conduct of the Roman government towards the Christians, from the reign of Nero to that of Constantine.*

A. D.		PAGE.
	Christianity persecuted by the Roman emperors	374
	Inquiry into their motives - - -	376
	Rebellious spirit of the Jews - - -	377
	Toleration of the Jewish religion - -	378
	The Jews were a people which followed, the christians a sect which deserted the religion of their fathers - - -	380
	Christianity accused of Atheism, and mistaken by the people and philosophers - - -	382
	The union and assemblies of the christians considered as a dangerous conspiracy - - -	385
	Their manners calumniated - - -	387
	Their imprudent defence - - -	388
	Idea of the conduct of the emperors towards the christians - - -	391
	They neglected the christians as a sect of Jews - -	393
	The fire of Rome under the reign of Nero - -	395
	Cruel punishment of the christians as the incendiaries of the city - - -	397
	Remarks on the passage of Tacitus relative to the persecution of the christians by Nero - - -	399
	Oppression of the Jews and Christians by Domitian -	404
	Execution of Clemens the consul - - -	407
	Ignorance of Pliny concerning the christians - -	409
	Trajan and his ancestors establish a legal mode of proceeding against them - - -	410
	Popular clamours - - -	412
	Trials of the christians - - -	414
	Humanity of the Roman magistrates - - -	416
	Inconsiderable number of martyrs - - -	418
	Example of Cyprian, bishop of Carthage - - -	420
	His danger and flight - - -	421
257	His banishment - - -	422
	His condemnation - - -	423
	His martyrdom - - -	425
	Various incitements of martyrdom - - -	426
	Ardour of the first christians - - -	428
	Gradual relaxation - - -	431
	Three methods of escaping martyrdom - - -	432
	Alternatives of severity and toleration - - -	434
	The ten persecutions - - -	ib.
	Supposed edicts of Tiberius and Marcus Antoninus -	435
198-198	State of the christians in the reigns of Commodus and Severus - - -	437
211-249	Of the successors of Severus - - -	439
236-244-249	Of Maximin, Philip, and Decius - - -	441

A. D.	PAGE.
First naval expedition of the Goths, - - -	424
The Goths besiege and take Trebizond, - - -	ib.
The second expedition of the Goths, - - -	426
They plunder the cities of Bithinia, - - -	ib.
Retreat of the Goths, - - -	427
Third naval expedition of the Goths, - - -	428
They pass the Bosphorus and Hellespont, - - -	429
Ravage Greece and threaten Italy, - - -	430
Their divisions and retreat, - - -	431
Ruin of the temple of Ephesus, - - -	432
Conduct of the Goths at Athens, - - -	434
Conquest of Armenia by the Persians, - - -	435
Valerian marches into the East, - - -	436
260 Is defeated and taken prisoner by Sapor, king of Persia, -	ib.
Sapor overruns Syria, Cilicia, and Cappadocia, -	438
Boldness and success of Odenathus against Sapor, -	440
Treatment of Valerian, - - -	441
Character and administration of Gallienus, - - -	442
The thirty tyrants, - - -	444
Their real number was no more than nineteen, -	445
Character and merit of the tyrants, - - -	ib.
Their obscure birth, - - -	446
The causes of their rebellion, - - -	447
Their violent deaths, - - -	448
Fatal consequences of these usurpations, - - -	449
Disorders of Sicily - - -	451
Tumults of Alexandria, - - -	452
Rebellion of the Isaurians, - - -	454
Famine and pestilence, - - -	455
Diminution of the human species, - - -	ib.



## CHAP. LXVIII.

*Reign and character of Mahomet the Second.—Siege, assault, and final conquest of Constantinople by the Turks.—Death of Constantine Palæologus.—Servitude of the Greeks.—Extinction of the Roman empire in the East.—Consternation of Europe.—Conquests and death of Mahomet the Second.*

A. D.		PAGE.
	Character of Mahomet II. - - -	178
1451-1481	His reign - - -	181
1452	He builds a fortress on the Bosphorus - -	187
	The Turkish war - - -	189
1452, 1453	Preparations for the siege of Constantinople -	190
	The great cannon of Mahomet - -	193
1453	Mahomet II. forms the siege of Constantinople -	196
	Forces of the Turks - - -	198
	Greeks - - -	199
1452	False union of the two churches - - -	201
	Obstinacy and fanaticism of the Greeks - -	202
1453	Siege of Constantinople by Mahomet II. - -	205
	Attack and defence - - -	207
	Succour and victory of four ships - - -	210
	Mahomet transports his navy over land - -	214
	Distress of the city - - -	217
	Preparations of the Turks for the general assault -	ib.
	Last farewell of the emperor and the Greeks -	220
	The general assault - - -	222
	Death of the emperor Constantine Palæologus -	226
	Loss of the city and empire - - -	227
	The Turks enter and pillage Constantinople -	ib.
	Captivity of the Greeks - - -	229
	Amount of the spoil - - -	232
	Mahomet II. visits the city, St. Sophia, the palace, &c. - - -	234
	His behaviour to the Greeks - - -	236
	He repeoples and adorns Constantinople - -	238
	Extinction of the imperial families of Comnenus and Palæologus - - -	241
1460	Loss of the Morea - - -	243
1461	— of Trebizond - - -	244
1453	Grief and terror of Europe - - -	246
1481	Death of Mahomet II. - - -	249

## CHAP. LXIX.

*State of Rome from the twelfth century.—Temporal dominion of the popes.—Seditions of the city.—Political heresy of Arnold of Brescia.—Restoration of the republic.—The senators.—Pride of the Romans.—Their wars.—They are deprived of the election and presence of the popes, who retire to Avignon.—The jubilee.—Noble families of Rome.—Feud of the Colonna and Ursini.*

A. D.	PAGE.
1100-1500 State and revolutions of Rome	251
800-1100 The French and German emperors of Rome	253
Authority of the popes in Rome	255
From affection	ib.
— right	256
— virtue	ib.
— benefits	257
Inconstancy of superstition	258
Seditions of Rome against the popes	259
1086-1306 Successors of Gregory VII.	261
1089-1118 Paschal II.	262
1118-1119 Gelasius II.	ib.
1144, 1145 Lucius II.	264
1181-1185 Lucius III.	ib.
1119-1124 Calistus II.	ib.
1130-1143 Innocent II.	ib.
Character of the Romans by St. Bernard	265
1140 Political heresy of Arnold of Brescia	266
1144-1164 He exhorts the Romans to restore the republic	269
1156 His execution	271
1144 Restoration of the senate	272
The capitol	275
The coin	276
The prefect of the city	277
Number and choice of the senate	278
The office of senator	279
1252-1258 Brancalcione	281
1265-1278 Charles of Anjou	283
1281 Pope Martin IV.	284
1328 The emperor Lewis of Bavaria	ib.
Addresses of Rome to the emperors	ib.



# CONTENTS.

ix

A. D.	PAGE.
1144 Conrad III.	284
1155 Frederic I.	286
Wars of the Romans against the neighbouring cities	290
1167 Battle of Tusculum	293
1234 ——— of Viterbo	ib.
The election of the popes	294
1179 Right of the cardinals established by Alexander III.	295
1274 Institution of the conclave by Gregory X.	296
Absence of the popes from Rome	299
1294-1303 Boniface VIII.	300
1309 Translation of the holy see to Avignon	302
1300 Institution of the jubilee, or holy year	304
1350 The second jubilee	307
The nobles or barons of Rome	308
Family of Leo the Jew	309
The Colonna	311
And Uraini	315
Their hereditary feuds	316

## CHAP. LXX.

*Character and coronation of Petrarch.—Restoration of the freedom and government of Rome by the tribune Rienzi.—His virtues and vices, his expulsion and death.—Return of the popes from Avignon.—Great schism of the West.—Re-union of the Latin church.—Last struggles of Roman liberty.—Statutes of Rome.—Final settlement of the ecclesiastical state.*

A. D.	PAGE.
1304-1374 Petrarch	318
1341 His poetic coronation at Rome	322
Birth, character, and patriotic designs of Rienzi	324
1347 He assumes the government of Rome	328
With the title and office of tribune	330
Laws of the good estate	ib.
Freedom and prosperity of the Roman republic	333
The tribune is respected in Italy, &c.	335
And celebrated by Petrarch	337
His vices and follies	ib.
The pomp of his knighthood	340
And coronation	342
Fear and hatred of the nobles of Rome	ib.
They oppose Rienzi in arms	345

A. D.	PAGE.
Defeat and death of the Colonna - -	346
Fall and flight of the tribune Rienzi - -	348
1347-1354 Revolutions of Rome - -	350
Adventures of Rienzi - -	351
1351 A prisoner at Avignon - -	352
1354 Rienzi, senator of Rome - -	353
His death - -	355
1355 Petrarch invites and upbraids the emperor Charles IV. - -	356
He solicits the popes of Avignon to fix their residence at Rome - -	357
1367-1370 Return of Urban V. - -	359
1377 Final return of Gregory XI. - -	ib.
1378 His death - -	361
Election of Urban VI. - -	362
----- Clement VII. - -	ib.
1378-1418 Great schism of the West - -	365
Calamities of Rome - -	ib.
1392-1407 Negotiations for peace and union - -	366
1409 Council of Pisa - -	369
1414-1418 Council of Constance - -	ib.
Election of Martin V. - -	371
1417 Martin V. - -	372
1431 Eugenius IV. - -	ib.
1447 Nicholas V. - -	ib.
1454 Last revolt of Rome - -	ib.
1452 Last coronation of a German emperor, Frederic III. - -	373
The statutes and government of Rome - -	374
1453 Conspiracy of Porcare - -	377
Last disorders of the nobles of Rome - -	380
1500 The popes acquire the absolute dominion of Rome - -	381
The ecclesiastical government - -	385
1585-1590 Sixtus V. - -	386

CHAP. LXXI.

*Prospect of the ruins of Rome in the fifteenth century.—Four causes of decay and destruction.—Example of the Coliseum.—Renovation of the city.—Conclusion of the whole work.*

A. D.	PAGE.
1430 View and discourse of Poggius from the Capitoline hill - -	390

# CONTENTS.

xi

A. D.		PAGE.
	His description of the ruins - - -	392
	Gradual decay of Rome - - -	394
	Four causes of destruction - - -	395
	I. The injuries of nature - - -	ib.
	Hurricanes and earthquakes - - -	396
	Fires - - -	397
	Inundations - - -	398
	II. The hostile attacks of the Barbarians and Christians - - -	400
	III. The use and abuse of the materials - - -	403
	IV. The domestic quarrels of the Romans - - -	408
	The coliseum or amphitheatre of Titus - - -	413
	Games of Rome - - -	416
1332	A bull feast in the coliseum - - -	416
	Injuries - - -	419
	And consecration of the coliseum - - -	420
	Ignorance and barbarism of the Romans - - -	ib.
1420	Restoration and ornaments of the city - - -	424
	Final conclusion - - -	427



THE  
HISTORY  
OF THE  
DECLINE AND FALL  
OF THE  
ROMAN EMPIRE.

CHAP. LXV

*Elevation of Timour, or Tamerlane, to the throne of Samarcand.—His conquests in Persia, Georgia, Tartary, Russia, India, Syria, and Anàtolia.—His Turkish war.—Defeat and captivity of Bajazet.—Death of Timour.—Civil war of the sons of Bajazet.—Restoration of the Turkish monarchy by Mahomet the First.—Siege of Constantinople by Amurath the Second.*

THE conquest and monarchy of the world was the first object of the ambition of *Timour*. To live in the memory and esteem of future ages was the second wish of his magnanimous spirit. All the civil and military transactions of his reign were diligently recorded in the journals of

CHAP.  
LXV.

Histories  
of *Timour*,  
or *Tamer-  
lane*.

his secretaries:<sup>a</sup> the authentic narrative was revised by the persons best informed of each particular transaction; and it is believed in the empire and family of Timour, that the monarch himself composed the *commentaries*<sup>b</sup> of his life, and the *institutions*<sup>c</sup> of his government.<sup>d</sup> But these cares were ineffectual for the preservation of his fame, and these precious memorials in the Mogul or Persian language were concealed from the world, or at least from the knowledge of Europe. The nations which he vanquished exercised a base and impotent revenge; and ignor-

<sup>a</sup> These journals were communicated to Sherefeddin, or Cherefeddin Ali, a native of Yezd, who composed in the Persian language a history of Timour Beg, which has been translated into French by M. Petis de la Croix (Paris, 1722, in 4 vols. 12mo), and has always been my faithful guide. His geography and chronology are wonderfully accurate; and he may be trusted for public facts, though he servilely praises the virtue and fortune of the hero. Timour's attention to procure intelligence from his own and foreign countries may be seen in the *Institutions*, pp. 215, 217, 349, 351.

<sup>b</sup> These commentaries are yet unknown in Europe; but Mr. White gives some hope that they may be imported and translated by his friend Major Davy, who had read in the East this "minute and faithful narrative of an interesting and eventful period."

<sup>c</sup> I am ignorant whether the original institution, in the Turkish or Mogul language, be still extant. The Persic version, with an English translation and a most valuable index, was published (Oxford, 1788, in 4to), by the joint labours of Major Davy, and Mr. White, the Arabic professor. This work has been since translated from the Persic into French (Paris, 1787) by M. Langles, a learned Orientalist, who has added the life of Timour, and many curious notes.

<sup>d</sup> Shaw Allum, the present Mogul, reads, values, but cannot imitate, the institutions of his great ancestor. The English translator relies on their internal evidence; but if any suspicion should arise of fraud and fiction, they will not be dispelled by Major Davy's letter. The Orientals have never cultivated the art of criticism; the patronage of a prince, less honourable perhaps, is not less lucrative than that of a bookseller; nor can it be deemed incredible, that a Persian, the *real* author, should renounce the credit, to raise the value and price of the work.

ance has long repeated the tale of calumny,\* which had disfigured the birth and character, the person, and even the name, of *Tamerlane*.<sup>f</sup> CHAP. LXV.  
Yet his real merit would be enhanced, rather than debased, by the elevation of a peasant to the throne of Asia; nor can his lameness be a theme of reproach, unless he had the weakness to blush at a natural, or perhaps an honourable, infirmity.

In the eyes of the Moguls, who held the indefeasible succession of the house of Zingis, he was doubtless a rebel subject; yet he sprang from the noble tribe of Berlass: his fifth ancestor, Carashar Nevian, had been the vizir of Zagatai, in his new realm of Transoxiana; and in the ascent of some generations, the branch of Timour is confounded, at least by the females,<sup>g</sup> with the imperial stem.<sup>h</sup> He was born forty miles to the

\* The original of the tale is found in the following work, which is much esteemed for its florid elegance of style: *Ahmedia Arabiada* (Ahmed Ebn Arabshah) *Vita et Rerum gestarum Timuri. Arabice et Latine Edidit Samuel Henricus Manger. Franequera, 1767, 2 tom. in quarto*. This Syrian author is ever a malicious, and often an ignorant, enemy: the very titles of his chapters are injurious; as how the wicked, as how the implous, as how the viper, &c. The copious article of *Timur*, in *Bibliothèque Orientale*, is of a mixed nature, as d'Herbelot indifferently draws his materials (pp. 877-888) from Khondemir, Ebn Schounah, and the Lebtarikh.

<sup>f</sup> *Demir* or *Timur* signifies, in the Turkish language, iron; and *Beg* is the appellation of a lord or prince. By the change of a letter or accent, it is changed into *Lenc* or *Lame*; and a European corruption confounds the two words in the name of *Tamerlane*.

<sup>g</sup> After relating some false and foolish tales of *Timour Lenc*, Arabshah is compelled to speak truth, and to own him for a kinsman of Zingis, per mulieres (as he peevishly adds) laqueos Satanæ (pars i, c. i, p. 25). The testimony of Abulghazi Khan (p. ii, c. 5, p. v, c. 4) is clear, unquestionable, and decisive.

<sup>h</sup> According to one of the pedigrees, the fourth ancestor of Zingis, and



CHAP.  
LXV.

~~~~~ south of Samarcand, in the village of Sebzar, in the fruitful territory of Cash, of which his fathers were the hereditary chiefs, as well as of a toman of ten thousand horse.<sup>1</sup> His birth<sup>2</sup> was cast on one of those periods of anarchy which announce the fall of the Asiatic dynasties, and open a new field to adventurous ambition. The khans of Zagatai were extinct; the emirs aspired to independence; and their domestic feuds could only be suspended by the conquest and tyranny of the khans of Kashgar, who, with an army of Getes or Calmucks,<sup>3</sup> invaded the Transoxian kingdom. From the twelfth year of his age, Timour had entered the field of action; in the twenty-fifth, he stood forth as the deliverer of his country; and the eyes and wishes of the people were turned towards an hero who suffered in their cause. The

His first  
adventures  
A. D. 1361-  
1370.

and the ninth of Timour, were brothers; and they agreed, that the posterity of the elder should succeed to the dignity of khan, and that the descendants of the younger should fill the office of their minister and general. This tradition was at least convenient to justify the first steps of Timour's ambition (*Institutions*, pp. 24, 25, from the MS. fragments of Timour's History).

<sup>1</sup> See the preface of Sherefeddin, and Abulfeda's Geography (*Chorasmiz*, &c. Descriptio, pp. 60, 61), in the third volume of Hudson's *Minor Greek Geographers*.

<sup>2</sup> See his nativity in Dr. Hyde (*Syngama Dissertat.* tom. ii, p. 466), as it was cast by the astrologers of his grandson Ulugh Beg. He was born, A. D. 1336, April 9, 11° 57' P. M. lat. 36. I know not whether they can prove the great conjunction of the planets, from whence, like other conquerors and prophets, Timour derived the surname of Saheb Keran, or master of the conjunctions (*Bibliot. Orient.* p. 878).

<sup>3</sup> In the *Institutions* of Timour, these subjects of the khan of Kashgar are most improperly styled Onzbeys, or Uzbeks, a name which belongs to another branch and country of Tartars (*Abulgahzi*, p. v, c. 5, p. vii, c. 5). Could I be sure that this word is in the Turkish original, I would boldly pronounce that the *Institutions* were framed a century after the death of Timour, since the establishment of the Uzbeks in Transoxiana.

chiefs of the law and of the army had pledged their salvation to support him with their lives and fortunes; but in the hour of danger they were silent and afraid; and, after waiting seven days on the hills of Samarcand, he retreated to the desert with only sixty horsemen. The fugitives were overtaken by a thousand Getes, whom he repulsed with incredible slaughter, and his enemies were forced to exclaim, "Timour is a wonderful man: fortune and the divine favour are with him." But in this bloody action his own followers were reduced to ten, a number which was soon diminished by the desertion of three Carizmians. He wandered in the desert with his wife, seven companions and four horses; and sixty-two days was he plunged in a loathsome dungeon, from whence he escaped by his own courage, and the remorse of the oppressor. After swimming the broad and rapid stream of the Jihoon, or Oxus, he led, during some months, the life of a vagrant and outlaw on the borders of the adjacent states. But his fame shone brighter in adversity; he learned to distinguish the friends of his person, the associates of his fortune, and to apply the various characters of men for their advantage, and, above all, for his own. On his return to his native country, Timour was successively joined by the parties of his confederates, who anxiously sought him in the desert; nor can I refuse to describe, in his pathetic simplicity, one of their fortunate encounters. He presented himself as a guide to three chiefs, who were at the head of seventy

CHAP.  
LXV.

horse. "When their eyes fell upon me," says Timour, "they were overwhelmed with joy; and " they alighted from their horses; and they " came and kneeled; and they kissed my stirrup. I also came down from my horse, and " took each of them in my arms. And I put my " turban on the head of the first chief; and my " girdle, rich in jewels and wrought with gold, " I bound on the loins of the second; and the " third I clothed in my own coat. And they " wept, and I wept also; and the hour of prayer " was arrived, and we prayed. And we mounted our horses, and came to my dwelling; and " I collected my people, and made a feast." His trusty bands were soon increased by the bravest of the tribes; he led them against a superior foe; and after some vicissitudes of war, the Getes were finally driven from the kingdom of Transoxiana. He had done much for his own glory; but much remained to be done, much art to be exerted, and some blood to be spilt, before he could teach his equals to obey him as their master. The birth and power of emir Houssein compelled him to accept a vicious and unworthy colleague, whose sister was the best beloved of his wives. Their union was short and jealous; but the policy of Timour, in their frequent quarrels, exposed his rival to the reproach of injustice and perfidy: and, after a small defeat, Houssein was slain by some sagacious friends, who presumed, for the last time, to disobey the commands of their lord. At the age of thirty-four,<sup>m</sup> and in

<sup>m</sup> The first book of Sherefeddin is employed on the private life of the hero; and he himself, or his secretary (Institutions, pp. 2-77), enlarges

a general diet or *couroultai*, he was invested with *imperial* command, but he affected to revere the house of Zingis; and while the emir Timour reigned over Zagatai and the East, a nominal khan served as a private officer in the armies of his servant. A fertile kingdom, five hundred miles in length and in breadth, might have satisfied the ambition of a subject; but Timour aspired to the dominion of the world; and before his death, the crown of Zagatai was one of the twenty-seven crowns which he had placed on his head. Without expatiating on the victories of thirty-five campaigns; without describing the lines of march which he repeatedly traced over the continent of Asia; I shall briefly represent his conquests in, I. Persia; II. Tartary; and, III. India;\* and from thence proceed to the more interesting narrative of his Ottoman war.

CHAP.  
LXV.

He ascends  
the throne  
of Zagatai,  
A. D. 1370,  
April.

I. For every war, a motive of safety or revenge, of honour or zeal, of right or convenience, may be readily found in the jurisprudence of conquerors. No sooner had Timour re-united to the patrimony of Zagatai the dependent countries of Carizme and Candahar, than he turned his eyes towards the kingdoms of Iran or Persia. From the Oxus to the Tigris, that extensive country was left without a lawful sovereign since the death of Abousaid, the last of the descendants of

His con-  
quests,  
A. D. 1370-  
1400.  
I. Of Persia  
A. D. 1380-  
1393.

larges, with pleasure, on the thirteen designs and enterprises which most truly constitute his personal merit. It even shines through the dark colouring of Arabshah, p. i, c. 1-12.

\* The conquests of Persia, Tartary, and India, are represented in the second and third books of Sherefeddin, and by Arabshah, c. 13-55. Consult the excellent indexes to the Institutions.

CHAP.  
LXX.

the great Houlacon. Peace and justice had been banished from the land above forty years; and the Mogul invader might seem to listen to the cries of an oppressed people. Their petty tyrants might have opposed him with confederate arms: they separately stood, and successively fell; and the difference of their fate was only marked by the promptitude of submission, or the obstinacy of resistance. Ibrahim, prince of Shirwan or Albania, kissed the footstool of the imperial throne. His peace-offerings of silks, horses, and jewels, were composed, according to the Tartar fashion, each article of nine pieces; but a critical spectator observed, that there were only eight slaves. "I myself am the ninth,"<sup>o</sup> replied Ibrahim, who was prepared for the remark; and his flattery was rewarded by the smile of Timour. Shah Mansour, prince of Fars, or the proper Persia, was one of the least powerful, but most dangerous, of his enemies. In a battle under the walls of Shiraz, he broke, with three or four thousand soldiers, the *coul*, or main body, of thirty thousand horse, where the emperor fought in person. No more than fourteen or fifteen guards remained near the standard of Timour: he stood firm as a rock, and received on his helmet two weighty strokes of a scymetar:<sup>p</sup> the Moguls rallied; the head of

<sup>o</sup> The reverence of the Tartars for the mysterious number of nine is declared by Abulghazi Khan, who, for that reason, divides his Genealogical History into nine parts.

<sup>p</sup> According to Arabshah (p. i, c. 28, p. 188), the coward Timour ran away to his tent, and hid himself from the pursuit of Shah Mansour under the women's garments. Perhaps Sherefeddin (l. iii, c. 25) has magnified his courage

Mansour was thrown at his feet, and he declared his esteem of the valour of a foe, by extirpating all the males of so intrepid a race. From Shiraz, his troops advanced to the Persian gulf; and the richness and weakness of Ormuz<sup>1</sup> were displayed in an annual tribute of six hundred thousand dinars of gold. Bagdad was no longer the city of peace, the seat of the caliphs; but the noblest conquest of Houlacou could not be overlooked by his ambitious successor. The whole course of the Tigris and Euphrates, from the mouth to the sources of those rivers, was reduced to his obedience: he entered Edessa; and the Turkmans of the black sheep were chastised for the sacrilegious pillage of a caravan of Mecca. In the mountains of Georgia, the native christians still braved the law and the sword of Mahomet; by three expeditions, he obtained the merit of the *gazie*, or holy war; and the prince of Teflis became his proselyte and friend.

II. A just retaliation might be urged for the invasion of Turkestan, or the eastern Tartary. The dignity of Timour could not endure the impunity of the Getes; he passed the Sihoon, sub-

II. of  
Turkestan,  
A. D. 1370.  
1363.

<sup>1</sup> The history of Ormuz is not unlike that of Tyre. The old city, on the continent, was destroyed by the Tartars, and renewed in a neighbouring island, without fresh water or vegetation. The kings of Ormuz, rich in the Indian trade and the pearl fishery, possessed large territories both in Persia and Arabia; but they were at first the tributaries of the sultans of Kerman, and at last were delivered (A. D. 1506) by the Portuguese tyrants from the tyranny of their own vizirs (Marco Polo, l. i, c. 15, 16, fol. 7, 8. Abulfeda, Geograph. tabul. xi, p. 261, 262, an original chronicle of Ormuz, in Texeira, or Steven's History of Persia, p. 376-416, and the itineraries inserted in the first volume of Ramusio, of Ludovico Barthema (1503), fol. 167, of Andrea Corsali (1517), fol. 202, 203, and of Odoardo Barbessa (in 1516), fol. 315-318.)

CHAP.  
LXV.

dued the kingdom of Cashgar, and marched seven times into the heart of their country. His most distant camp was two months journey, or four hundred and eighty leagues, to the north-east of Samarcand; and his emirs, who traversed the river Irtish, engraved in the forests of Siberia a rude memorial of their exploits. The conquest of Kipzak, or the western Tartary,\* was founded on the double motive of aiding the distressed, and chastising the ungrateful. Toctamish, a fugitive prince, was entertained and protected in his court; the ambassadors of Auruss Khan were dismissed with an haughty denial, and followed on the same day by the armies of Zagatai; and their success established Toctamish in the Mogul empire of the north. But, after a reign of ten years, the new khan forgot the merits and the strength of his benefactor, the base usurper, as he deemed him, of the sacred rights of the house of Zingis. Through the gates of Derbend, he entered Persia at the head of ninety thousand horse: with the innumerable forces of Kipzak, Bulgaria, Circassia, and Russia, he passed the Sihoon, burnt the palaces of Timour, and compelled him, amidst the winter snows, to contend for Samarcand and his life. After a mild expostulation and a glorious victory, the emperor resolved on revenge; and by the east and the west of the Caspian, and the Volga, he twice invaded Kipzak with such mighty powers, that thirteen miles were mea-

Of Kipzak  
Russia, &c.  
A. D. 1800-  
1806.

\* Arabobah had travelled into Kipzak, and acquired a singular knowledge of the geography, cities, and revolutions, of that northern region, (p. 1, c. 45-49).

sured from his right to his left wing. In a march of five months, they rarely beheld the footsteps of man; and their daily subsistence was often trusted to the fortune of the chace. At length the armies encountered each other; but the treachery of the standard-bearer, who, in the heat of action, reversed the imperial standard of Kipzak, determined the victory of the Zagatais; and Toctamish (I speak the language of the Institutions) gave the tribe of Toushi to the wind of desolation.\* He fled to the christian duke of Lithuania; again returned to the banks of the Volga; and, after fifteen battles with a domestic rival, at last perished in the wilds of Siberia. The pursuit of a flying enemy carried Timour into the tributary provinces of Russia: a duke of the reigning family was made prisoner amidst the ruins of his capital; and Yeletz, by the pride and ignorance of the Orientals, might easily be confounded with the genuine metropolis of the nation. Moscow trembled at the approach of the Tartar, and the resistance would have been feeble, since the hopes of the Russians were placed in a miraculous image of the virgin, to whose protection they ascribed the casual and voluntary retreat of the conqueror. Ambition and prudence recalled him to the south; the desolate country was exhausted, and the Mogul soldiers were enriched with an immense spoil of

\* Institutions of Timour, p. 123, 125. Mr. White, the editor, bestows some animadversion on the superficial account of Sherefeddin, (l. iii, c. 12, 13, 14), who was ignorant of the designs of Timour, and the true springs of action.



CHAP.  
LXV.

precious furs, of linen of Antioch,<sup>6</sup> and of ingots of gold and silver.<sup>7</sup> On the banks of the Don, or Tanais, he received an humble deputation from the consuls and merchants of Egypt,<sup>8</sup> Venice, Genoa, Catalonia, and Biscay, who occupied the commerce and city of Tana, or Azoph, at the mouth of the river. They offered their gifts, admired his magnificence, and trusted to his royal word. But the peaceful visits of an emir, who explored the state of the magazines and harbour, was speedily followed by the destructive presence of the Tartars. The city was reduced to ashes; the Moslems were pillaged and dismissed; but all the christians who had not fled to their ships, were condemned either to death or slavery.<sup>9</sup> Revenge prompted him to burn the cities of Serai and Astrachan, the monuments of rising civilization; and his vanity

<sup>6</sup> The furs of Russia are more credible than the ingots. But the linen of Antioch has never been famous; and Antioch was in ruins. I suspect that it was some manufacture of Europe, which the Hanse merchants had imported by the way of Novogorod.

<sup>7</sup> M. Levesque (*Hist. de Russie*, tom. ii, p. 247. *Vie de Timour*, p. 64-67, before the French version of the *Institutes*) has corrected the error of Sherefeddin, and marked the true limit of Timour's conquests. His arguments are superfluous, and a simple appeal to the Russian annals is sufficient to prove that Moscow, which six years before had been taken by Toctamish, escaped the arms of a more formidable invader.

<sup>8</sup> An Egyptian consul from Grand Cairo is mentioned in Barbaro's voyage to Tana in 1436, after the city had been rebuilt (*Ramusio*, tom. ii, fol. 92).

<sup>9</sup> The sack of Azoph is described by Sherefeddin, (l. iii, c. 55), and much more particularly by the author of an Italian chronicle (*Andreas de Redusiis de Quero*, in *Chron. Trivisiano*, in *Muratori Script. Rerum Italicarum*, tom. xix, p. 802-805). He had conversed with the Miania, two Venetian brothers, one of whom had been sent a deputy to the camp of Timour, and the other had lost at Azoph three sons and 12,000 ducats.

proclaimed, that he had penetrated to the region of perpetual daylight, a strange phenomenon, which authorised his mahometan doctors to dispense with the obligation of evening prayer.\*

CHAP.  
LXV.

III. When Timour first proposed to his princes and emirs the invasion of India or Hindostan,<sup>a</sup> he was answered by a murmur of discontent: "The rivers! and the mountains and deserts! and the soldiers clad in armour! and the elephants, destroyers of men!" But the displeasure of the emperor was more dreadful than all these terrors; and his superior reason was convinced, that an enterprise of such tremendous aspect was safe and easy in the execution. He was informed by his spies of the weakness and anarchy of Hindostan: the soubahs of the provinces had erected the standard of rebellion; and the perpetual infancy of sultan Mahmoud was despised, even in the haram of Delhi. The Mogul army moved in three great divisions: and Timour observes, with pleasure, that the ninety-two squadrons of a thousand horse most fortunately corresponded with the ninety-two names or epithets of the prophet Mahomet. Between the Sihoon and the Indus they crossed one of the ridges of mountains, which are styled by the

III. Of  
Hindostan  
A. D. 1398.  
1399.

\* Sherefeddin only says (l. iii, c. 13), that the rays of the setting, and those of the rising sun, were scarcely separated by any interval; a problem which may be solved in the latitude of Moscow (the fifty-sixth degree), with the aid of the aurora borealis, and a long summer twilight. But a day of forty days (Khondemir apud d'Herbelot, p. 680) would rigorously confine us within the polar circle.

<sup>a</sup> For the Indian war, see the Institutions (p. 129-139), the fourth book of Sherefeddin, and the history of Ferishta (in Dow, vol. li, p. 1-20), which throws a general light on the affairs of Hindostan.

CHAP. return was along the skirts of the northern hills ;  
 LXV. nor could this rapid campaign of one year justify the strange foresight of his emirs, that their children, in a warm climate, would degenerate into a race of Hindoos.

His war  
 against  
 sultan Ba-  
 jazet,  
 A. D. 1400,  
 Sept. 1.

It was on the banks of the Ganges that Timour was informed, by his speedy messengers, of the disturbances which had arisen on the confines of Georgia and Anatolia, of the revolt of the christians, and the ambitious designs of the sultan Bajazet. His vigour of mind and body was not impaired by sixty-three years, and innumerable fatigues; and, after enjoying some tranquil months in the palace of Samarcand, he proclaimed a new expedition of seven years into the western countries of Asia.<sup>d</sup> To the soldiers who had served in the India war, he granted the choice of remaining at home, or following their prince; but the troops of all the provinces and kingdoms of Persia were commanded to assemble at Ispahan, and wait the arrival of the imperial standard. It was first directed against the christians of Georgia, who were strong only in their rocks, their castles, and the winter season; but these obstacles were overcome by the zeal and perseverance of Timour: the rebels submitted to the tribute or the koran; and if both religions boasted of their martyrs, that name is more justly due to the christian prisoners, who were offered the choice of abjuration or death. On his descent from the hills, the emperor gave

<sup>d</sup> See the Institutions, p. 141, to the end of the first book, and She refeddin (l. v c. 1-16) to the entrance of Timour into Syria.

audience to the first ambassadors of Bajazet, and opened the hostile correspondence of complaints and menaces; which fermented two years before the final explosion. Between two jealous and haughty neighbours, the motives of quarrel will seldom be wanting. The Mogul and Ottoman conquests now touched each other in the neighbourhood of Erzeroum, and the Euphrates; nor had the doubtful limit been ascertained by time and treaty. Each of these ambitious monarchs might accuse his rival of violating his territory; of threatening his vassals; and protecting his rebels; and, by the name of rebels, each understood the fugitive princes, whose kingdoms he had usurped, and whose life or liberty he implacably pursued. The resemblance of character was still more dangerous than the opposition of interest; and in their victorious career, Timour was impatient of an equal, and Bajazet was ignorant of a superior. The first epistle\* of the Mogul emperor must have provoked, instead of reconciling the Turkish sultan; whose family and nation he affected to despise.† “Dost thou not know, that the greatest part of

\* We have three copies of these hostile epistles in the *Institutions* (p. 147), in *Sherefeddin* (l. v, c. 14), and in *Arabshah* (tom. ii, c. 19, p. 183-201); which agree with each other in the spirit and substance rather than in the style. It is probable, that they have been translated, with various latitude, from the Turkish original into the Arabic and Persian tongues.

† The Mogul emir distinguishes himself and his countrymen by the name of *Turks*, and stigmatises the race and nation of Bajazet with the less honourable epithet of *Turkman*. Yet I do not understand how the Ottomans could be descended from a Turkman sailor; those inland shepherds were so remote from the sea, and all maritime affairs.

CHAP.  
LXV.  
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“ Asia is subject to our arms and our laws? that  
“ our invincible forces extend from one sea to  
“ the other? that the potentates of the earth  
“ form a line before our gate? and that we have  
“ compelled fortune herself to watch over the  
“ prosperity of our empire? What is the foun-  
“ dation of thy insolence and folly? Thou hast  
“ fought some battles in the woods of Anatolia;  
“ contemptible trophies! Thou hast obtained  
“ some victories over the christians of Europe;  
“ thy sword was blessed by the apostle of God;  
“ and thy obedience to the precept of the koran,  
“ in waging war against the infidels, is the sole  
“ consideration that prevents us from destroying  
“ thy country, the frontier and bulwark of the  
“ Moslem world. Be wise in time; reflect; re-  
“ pent; and avert the thunder of our vengeance,  
“ which is yet suspended over thy head. Thou  
“ art no more than a pismire; why wilt thou seek  
“ to provoke the elephants? Alas, they will  
“ trample thee under their feet.” In his replies,  
Bajazet poured forth the indignation of a soul  
which was deeply stung by such unusual con-  
tempt. After retorting the basest reproaches  
on the thief and rebel of the desert, the Otto-  
man recapitulates his boasted victories in Iran,  
Touran, and the Indies; and labours to prove,  
that Timour had never triumphed unless by his  
own perfidy and the vices of his foes. “ Thy  
“ armies are innumerable: be they so; but what  
“ are the arrows of the flying Tartar against the  
“ scymetars and battle-axes of my firm and in-  
“ vincible janizaries? I will guard the princes

“ who have implored my protection : seek them  
 “ in my tents. The cities of Arzingan and Er-  
 “ zeroum are mine, and unless the tribute be  
 “ duly paid, I will demand the arrears under  
 “ the walls of Tauris and Sultania.” The un-  
 governable rage of the sultan at length betrayed  
 him to an insult of a more domestic kind. “ If  
 “ I fly from my arms,” said he, “ may *my* wives  
 “ be thrice divorced from my bed: but if thou  
 “ hast not courage to meet me in the field, may-  
 “ est thou again receive *thy* wives after they have  
 “ thrice endured the embraces of a stranger.”\*

Any violation by word or deed of the secrecy of  
 the haram is an unpardonable offence among the  
 Turkish nations;<sup>b</sup> and the political quarrel of  
 the two monarchs was embittered by private and  
 personal resentment. Yet in his first expedi-  
 tion, Timour was satisfied with the siege and de-  
 struction of Siwas or Sebaste, a strong city on  
 the borders of Anatolia; and he revenged the  
 indiscretion of the Ottoman on a garrison of four  
 thousand Armenians, who were buried alive for  
 the brave and faithful discharge of their duty.  
 As a mussulman he seemed to respect the pious

\* According to the koran (c. ii, p. 27, and Sale's Discourses, p. 134), a mussulman who had thrice divorced his wife (who had thrice repeated the words of a divorce) could not take her again, till after she had been married to, and repudiated by, another husband; an ignominious transaction, which it is needless to aggravate, by supposing, that the first husband must see her enjoyed by a second before his face (Rycaut's State of the Ottoman Empire, l. ii, c. 21).

<sup>b</sup> The common delicacy of the Orientals, in never speaking of their women, is ascribed in a much higher degree by Arabshah to the Turkish nations; and it is remarkable enough that Chalcondyles (l. ii, p. 55) had some knowledge of the prejudice and the insult.

CHAP.  
LXV.

Timour  
invades  
Syria,  
A. D. 1400.

occupation of Bajazet, who was still engaged in the blockade of Constantinople: and after this salutary lesson, the Mogul conqueror checked his pursuit, and turned aside to the invasion of Syria and Egypt. In these transactions, the Ottoman prince, by the Orientals, and even by Timour, is styled the *Kaissar of Roum*, the Cæsar of the Romans: a title which, by a small anticipation, might be given to a monarch who possessed the provinces, and threatened the city, of the successors of Constantine.<sup>1</sup>

The military republic of the Mamalukes still reigned in Egypt and Syria: but the dynasty of the Turks was overthrown by that of the Circassians;<sup>2</sup> and their favourite Barkok, from a slave and a prisoner, was raised and restored to the throne. In the midst of rebellion and discord he braved the menaces, corresponded with the enemies, and detained the ambassadors, of the Mogul, who patiently expected his decease, to revenge the crimes of the father on the feeble reign of his son Farage. The Syrian emirs<sup>3</sup> were assembled at Aleppo to repel the invasion: they confided in the fame and discipline of the Mاما-

For the style of the Moguls, see the *Institutions* (p. 131, 147), and for the Persians, the *Bibliothèque Orientale* (p. 882): but I do not find that the title of Cæsar has been applied by the Arabians, or assumed by the Ottomans themselves.

<sup>2</sup> See the reigns of Barkok and Pharadge, in M. de Guignes (tom. iv, l. xxii), who, from the Arabic texts of Aboulmahaseu, Ebn Schounah, and Aintabi, has added some facts to our common stock of materials.

<sup>3</sup> For these recent and domestic transactions, Arabshah, though a partial, is a credible witness (tom. i, c. 64-68, tom. ii, c. -14). Timour must have been odious to a Syrian; but the notoriety of facts would have obliged him, in some measure, to respect his enemy and himself. His bitters may correct the luscious sweets of Sherefeddin (l. v, 17-20).

lukes, in the temper of their swords and lances of the purest steel of Damascus, in the strength of their walled cities, and in the populousness of sixty thousand villages; and instead of sustaining a siege, they threw open their gates and arrayed their forces in the plain. But these forces were not cemented by virtue and union; and some powerful emirs had been seduced to desert or betray their more loyal companions. Timour's front was covered with a line of Indian elephants, whose turrets were filled with archers and Greek fire: the rapid evolutions of his cavalry completed the dismay and disorder; the Syrian crowds fell back on each other: many thousands were stifled or slaughtered in the entrance of the great street; the Moguls entered with the fugitives; and, after a short defence, the citadel, the impregnable citadel of Aleppo, was surrendered by cowardice or treachery. Among the suppliants and captives, Timour distinguished the doctors of the law, whom he invited to the dangerous honour of a personal conference.<sup>m</sup> The Mogul prince was a zealous mussulman; but his Persian schools had taught him to revere the memory of Ali and Hosein; and he had imbibed a deep prejudice against the Syrians, as the enemies of the son of the daughter of the apostle of God. To these doctors he proposed a captious question, which the casuists of Bochara, Samarcand, and Herat, were incapable

Sacks  
Aleppo,  
A. D. 1400  
Nov. 11;

<sup>m</sup> This interesting conversations appear to have been copied by Arabshah (tom. i, c. 68, p. 625-645) from the cadhi and historian Ebn Schounah, a principal actor. Yet how could he be alive seventy-five years afterwards (d'Herbelot, p. 792)?



CHAP. of resolving. "Who are the true martyrs, of  
LXV.

"those who are slain on my side, or on that of  
"my enemies?" But he was silenced or satisfied, by the dexterity of one of the cadhis of Aleppo, who replied, in the words of Mahomet himself, that the motive, not the ensign, constitutes the martyr; and that the Moslems of either party, who fight only for the glory of God, may deserve that sacred appellation. The true succession of the caliphs was a controversy of a still more delicate nature, and the frankness of a doctor, too honest for his situation, provoked the emperor to exclaim, "Ye are as false as those of Damascus: Moawiyah was an usurper, Yezid a tyrant, and Ali alone is the lawful successor of the prophet." A prudent explanation restored his tranquillity; and he passed to a more familiar topic of conversation.— "What is your age?" said he to the cadhi. "Fifty years."—"It would be the age of my eldest son: you see me here (continued Timour) a poor, lame, decrepit mortal. Yet by my arm has the Almighty been pleased to subdue the kingdoms of Iran, Touran, and the Indies. I am not a man of blood; and God is my witness, that in all my wars I have never been the aggressor, and that my enemies have always been the authors of their own calamity." During this peaceful conversation, the streets of Aleppo streamed with blood, and re-echoed with the cries of mothers and children, with the shrieks of violated virgins. The rich plunder that was abandoned to his soldiers might stimu-

late their avarice; but their cruelty was enforced by the peremptory command of producing an adequate number of heads, which, according to his custom, were curiously piled in columns and pyramids: the Moguls celebrated the feast of victory, while the surviving Moslems passed the night in tears and in chains. I shall not dwell on the march of the destroyer from Aleppo to Damascus, where he was rudely encountered, and almost overthrown, by the armies of Egypt. A retrograde motion was imputed to his distress and despair: one of his nephews deserted to the enemy; and Syria rejoiced in the tale of his defeat, when the sultan was driven by the revolt of the Mamalukes to escape with precipitation and shame to his palace of Cairo. Abandoned by their prince, the inhabitants of Damascus still defended their walls; and Timour consented to raise the siege, if they would adorn his retreat with a gift or ransom; each article of nine pieces. But no sooner had he introduced himself into the city, under colour of a truce, than he perfidiously violated the treaty; imposed a contribution of ten millions of gold; and animated his troops to chastise the posterity of those Syrians who had executed, or approved, the murder of the grandson of Mahomet. A family which had given honourable burial to the head of Hosein, and a colony of artificers whom he sent to labour at Samarcand, were alone reserved in the general massacre; and, after a period of seven centuries, Damascus was reduced to ashes, because a Tartar was moved by religious zeal to avenge

Damascus  
A. D. 1401  
Jan. 23;

CHAP.  
LXV.

and Bag-  
dad,  
A. D. 1401,  
July 23.

the blood of an Arab. The losses and fatigues of the campaign obliged Timour to renounce the conquest of Palestine and Egypt; but in his return to the Euphrates, he delivered Aleppo to the flames; and justified his pious motive by the pardon and reward of two thousand sectaries of Ali, who were desirous to visit the tomb of his son. I have expatiated on the personal anecdotes which mark the character of the Mogul hero; but I shall briefly mention,<sup>a</sup> that he erected on the ruins of Bagdad a pyramid of ninety thousand heads; again visited Georgia; encamped on the banks of Araxes; and proclaimed his resolution of marching against the Ottoman emperor. Conscious of the importance of the war, he collected his forces from every province: eight hundred thousand men were enrolled on his military list;<sup>b</sup> but the splendid commands of five and ten thousand horse, may be rather expressive of the rank and pension of the chiefs, than of the genuine number of effective soldiers.<sup>c</sup> In the pillage of Syria, the Moguls

<sup>a</sup> The marches and occupations of Timour between the Syrian and Ottoman wars, are represented by Sherefeddin, (l. v, c. 29-43) and Arabshah (tom. ii, c. 15-18).

<sup>b</sup> This number of 800,000 was extracted by Arabshah, or rather by Ebn Schounah, ex rationario Timuri, on the faith of a Carizmian officer (tom. i, c. 68, p. 617); and it is remarkable enough, that a Greek historian (Phranza, l. i, c. 29) adds no more than 20,000 men. Poggius reckons 1,000,000; another Latin contemporary (Chron. Tarvisianum, apud Muratori, tom. xix, p. 800) 1,100,000; and the enormous sum of 1,600,000, is attested by a German soldier, who was present at the battle of Angora (Leunclav. ad Chalcondyl. l. iii, p. 82). Timour, in his Institutions, has not deigned to calculate his troops, his subjects, or his revenues.

<sup>c</sup> A wide latitude of non-effectives was allowed by the great Mogul for his own pride and the benefit of his officers. Bernier's patron was Penge-

had acquired immense riches; but the delivery of their pay and arrears for seven years, more firmly attached them to the imperial standard. CH  
LXV.  
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During this diversion of the Mogul arms, Bajazet had two years to collect his forces for a more serious encounter. They consisted of four hundred thousand horse and foot,<sup>1</sup> whose merit and fidelity were of an unequal complexion. We may discriminate the janizaries, who have been gradually raised to an establishment of forty thousand men; a national cavalry, the spahis of modern times; twenty thousand cuirassiers of Europe, clad in black and impenetrable armour; the troops of Anatolia, whose princes had taken refuge in the camp of Timour, and a colony of Tartars, whom he had driven from Kipzak, and to whom Bajazet had assigned a settlement in the plains of Adrianople. The fearless confidence of the sultan urged him to meet his antagonist; and, as if he had chosen that spot for revenge, he displayed his banners near the ruins of the unfortunate Suvas. In the meanwhile, Timour moved from the Araxes through the countries of Armenia and Anatolia: his boldness was secured by the wisest precautions; his speed was guided by order and discipline; and the woods, the mountains, and the rivers, were diligently explored by the flying

Invades  
Anatolia,  
A. D. 1402

Penge-Hazari, commander of 5000 horse; of which he maintained no more than 500 (Voyages, tom. i, p. 288, 289).

<sup>1</sup> Timour himself fixes at 400,000 men the Ottoman army (Institutions, p. 263), which is reduced to 150,000 by Phranza (l. i, c. 29), and swelled by the German soldier to 1,400,000. It is evident that the Moguls were the more numerous.

CHAP.  
LXV.

Battle of  
Angora,  
A. D. 1402,  
July 28.

squadrons, who marked his road and preceded his standard. Firm in his plan of fighting in the heart of the Ottoman kingdom, he avoided their camp; dextrously inclined to the left; occupied Cæsarea; traversed the salt desert and the river Halys; and invested Angora: while the sultan, immoveable and ignorant in his post, compared the Tartar swiftness to the crawling of a snail; he returned on the wings of indignation to the relief of Angora; and as both generals were alike impatient for action, the plains round that city were the scene of a memorable battle, which has immortalized the glory of Timour and the shame of Bajazet. For this signal victory, the Mogul emperor was indebted to himself, to the genius of the moment, and the discipline of thirty years. He had improved the tactics, without violating the manners, of his nation,\* whose force still consisted in the missile weapons, and rapid evolutions, of a numerous cavalry. From a single troop to a great army, the mode of attack was the same; a foremost line first advanced to the charge, and was supported in a just order by the squadrons of the great vanguard. The general's eye watched over the field, and at his command the front and rear of the right and left wings successively moved forwards in their se-

\* It may not be useless to mark the distances between Angora and the neighbouring cities, by the journeys of the caravans, each of twenty or twenty-five miles; to Smyrna 20, to Kiotahia 10, to Boursa 10, to Cæsarea 8, to Sinope 10, to Nicomedia 9, to Constantinople 12 or 13. (see Tournefort, *Voyage au Levant*, tom. ii, lettre xxi).

\* See the Systems of Tactics in the Institutions, which the English editors have illustrated with elaborate plans (p. 373-407).

veral divisions, and in a direct or oblique line: the enemy was pressed by eighteen or twenty attacks; and each attack afforded a chance of victory. If they all proved fruitless, or unsuccessful, the occasion was worthy of the emperor himself, who gave the signal of advancing to the standard and main body, which he led in person.<sup>c</sup> But in the battle of Angora, the main body itself was supported, on the flanks, and in the rear, by the bravest squadrons of the reserve, commanded by the sons and grandsons of Timour. The conqueror of Hindostan ostentatiously shewed a line of elephants, the trophies, rather than the instruments of victory: the use of the Greek fire was familiar to the Moguls and Ottomans: but had they borrowed from Europe the recent invention of gunpowder and cannon, the artificial thunder, in the hands of either nation, must have turned the fortune of the day.<sup>d</sup> In that day, Bajazet displayed the qualities of a soldier and a chief: but his genius sunk under a stronger ascendant; and from various motives, the greatest part of his troops failed him in the decisive moment. His rigour and avarice had provoked a mutiny among the Turks; and even his son Soliman too hastily withdrew from the field. The forces of Anatolia, loyal in their re-

CHAP.  
LXV.

<sup>c</sup> The sultan himself (says Timour) must then put the foot of courage into the stirrup of patience. A Tartar metaphor, which is lost in the English, but preserved in the French, version of the Institutes (p. 156, 157).

<sup>d</sup> The Greek fire, on Timour's side, is attested by Sherefeddin (l. v, c. 47); but Voltaire's strange suspicion, that some cannon, inscribed with strange characters, must have been sent by that monarch to Dehli, is refuted by the universal silence of contemporaries.

CHAP.  
LXV.

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Defeat and  
captivity of  
Bajazet.

volt, were drawn away to the banners of their lawful princes. His Tartar allies had been tempted by the letters and emissaries of Timour;\* who reproached their ignoble servitude under the slaves of their fathers; and offered to their hopes the dominion of their new, or the liberty of their ancient, country. In the right wing of Bajazet, the cuirassiers of Europe charged, with faithful hearts and irresistible arms; but these men of iron were soon broken by an artful flight and headlong pursuit; and the janizaries alone, without cavalry or missile weapons, were encompassed by the circle of the Mogul hunters. Their valour was at length oppressed by heat, thirst, and the weight of numbers; and the unfortunate sultan, afflicted with the gout in his hands and feet, was transported from the field on the fleetest of his horses. He was pursued and taken by the titular khan of Zagatai; and after his capture, and the defeat of the Ottoman powers, the kingdom of Anatolia submitted to the conqueror, who planted his standard at Kiotahia, and dispersed on all sides the ministers of rapine and destruction. Mirza Mehemmed Sultan, the eldest and best beloved of his grandsons, was dispatched to Bursa, with thirty thousand horse; and such was his youthful ardour, that he arrived with only four thousand at the gates of the capital, after performing in five days a march of two hundred and thirty miles. Yet

\* Timour has dissembled this secret and important negotiation with the Tartars, which is indisputably proved by the joint evidence of the Arabian (tom. i. c. 47, p. 391), Turkish (Aunal. Leunclav. p. 321), and Persian historians (Khondemir, apud d'Herbelot, p. 882).

fear is still more rapid in its course; and Soliman, the son of Bajazet, had already passed over to Europe with the royal treasure. The spoil, however, of the palace and city was immense: the inhabitants had escaped; but the buildings, for the most part of wood, were reduced to ashes. From Bursa, the grandson of Timour advanced to Nice, even yet a fair and flourishing city; and the Mogul squadrons were only stopped by the waves of the Propontis. The same success attended the other mirzas and emirs in their excursions: and Smyrna, defended by the zeal and courage of the Rhodian knights, alone deserved the presence of the emperor himself. After an obstinate defence, the place was taken by storm; all that breathed was put to the sword; and the heads of the christian heroes were launched from the engines, on board of two carracks, or great ships of Europe, that rode at anchor in the harbour. The Moslems of Asia rejoiced in their deliverance from a dangerous and domestic foe, and a parallel was drawn between the two rivals, by observing that Timour, in fourteen days, had reduced a fortress which had sustained seven years the siege, or at least the blockade of Bajazet.<sup>7</sup>

The *iron cage* in which Bajazet was imprisoned by Tamerlane, so long and so often repeated as a moral lesson, is now rejected as a fable by

This history of his iron cage.

<sup>7</sup> For the war of Anatolia or Roum, I add some hints in the Institutions to the copious narratives of Sherefeddin (l. v, c. 44-66) and Arabshah (tom. ii, c. 20-35). On this part only of Timour's history, it is lawful to quote the Turks (Cantemir, p. 53, 55. Annal. Leunclav. p. 320-322) and the Greeks (Phranza, l. i, c. 29. Ducas, c. 15-17. Chalcondyles, l. iii).



CHAP.  
LXV.

disproved  
by the Per-  
sian histo-  
rian of Ti-  
mour ;

the modern writers, who smile at the vulgar credulity.\* They appeal with confidence to the Persian history of Sherefeddin Ali, which has been given to our curiosity in a French version, and from which I shall collect and abridge a more specious narrative of this memorable transaction.

No sooner was Timour informed that the captive Ottoman was at the door of his tent, than he graciously stepped forwards to receive him; seated him by his side, and mingled with just reproaches a soothing pity for his rank and misfortune. "Alas!" said the emperor, "the decree of fate is now accomplished by your own fault: it is the web which you have woven, the thorns of the tree which yourself have planted. I wished to spare, and even to assist, the champion of the Moslems: you braved our threats; you despised our friendship; you forced us to enter your kingdom with our invincible armies. Behold the event. Had you vanquished, I am not ignorant of the fate which you reserved for myself and my troops. But I disdain to retaliate: your life and honour are secure; and I shall express my gratitude to God by my clemency to man." The royal captive shewed some signs of repentance, accepted the humiliation of a robe of honour, and embraced with tears his son Mousa, who, at his request, was sought and found among the captives of the field. The Ottoman princes were lodged in a splendid pavi-

\* The scepticism of Voltaire (*Essai sur l'Histoire Generale*, c. 80) is ready on this, as on every occasion, to reject a popular tale, and to diminish the magnitude of vice and virtue; and on most occasions his incredulity is reasonable.

ion; and the respect of the guards could be surpassed only by their vigilance. On the arrival of the haram from Bursa, Timour restored the queen Despina and her daughter to their father and husband; but he piously required that the Servian princess, who had hitherto been indulged in the profession of christianity, should embrace without delay the religion of the prophet. In the feast of victory, to which Bajazet was invited, the Mogul emperor placed a crown on his head and a sceptre in his hand, with a solemn assurance of restoring him with an increase of glory to the throne of his ancestors. But the effect of this promise was disappointed by the sultan's untimely death: amidst the care of the most skilful physicians, he expired of an apoplexy at Akshehr, the Antioch of Pisidia, about nine months after his defeat. The victor dropped a tear over his grave; his body, with royal pomp, was conveyed to the mausoleum which he had erected at Bursa; and his son Mousa, after receiving a rich present of gold and jewels, of horses and arms, was invested by a patent in red ink with the kingdom of Anatolia.

Such is the portrait of a generous conqueror, which has been extracted from his own memoirs, and dedicated to his son and grandson, nineteen years after his decease,\* and, at a time when the truth was remembered by thousands, a manifest falsehood would have implied a satire

\* See the history of Sherefeddin, (l. v, c. 49, 52, 53, 59, 60). This work was finished at Shiraz, in the year 1424, and dedicated to sultan Ibrahim, the son of Sharokh, the son of Timour, who reigned in Farsistan in his father's lifetime.

CHAP.  
LXV.

~~~~~ on his real conduct. Weighty indeed is this evidence, adopted by all the Persian histories;<sup>b</sup> yet flattery, more especially in the East, is base and audacious; and the harsh and ignominious treatment of Bajazet is attested by a chain of witnesses, some of whom shall be produced in the order of their time and country. 1. The reader has not forgot the garrison of French, whom the marshal Boucicault left behind him for the defence of Constantinople. They were on the spot to receive the earliest and most faithful intelligence of the overthrow of their great adversary; and it is more than probable that some of them accompanied the Greek embassy to the camp of Tamerlane. From their account, the *hardships* of the prison and death of Bajazet are affirmed by the marshal's servant and historian, within the distance of seven years.<sup>c</sup> 2. The name of Poggius the Italian,<sup>d</sup> is deservedly famous among the revivers of learning in the fifteenth century. His elegant dialogue on the vicissitudes of fortune<sup>e</sup> was composed in his fiftieth year, twenty-

attested, I.  
by the  
French;

2. By the  
Italians;

<sup>b</sup> After the perusal of Khondemir, Ebn Schounah, &c. the learned d'Herbelot (Bibliot. Orientale, p. 882) may affirm, that this fable is not mentioned in the most authentic histories; but his denial of the visible testimony of Arabshah, leaves some room to suspect his accuracy.

<sup>c</sup> Et fut lui meme (*Bajazet*) pris, et mené en prison, en laquelle mourut de *dure mort*! Memoirs de Boucicault, p. i, c. 37. These memoirs were composed while the marshal was still governor of Genoa, from whence he was expelled in the year 1409, by a popular insurrection (Muratori, Annali d'Italia, tom. xii, p. 473, 474).

<sup>d</sup> The reader will find a satisfactory account of the life and writings of Poggius in the Poggiana, an entertaining work of M. Lenfant, and in the Bibliotheca Latina mediæ et infimæ Ætatis of Fabricius (tom. v, p. 305-308). Poggius was born in the year 1380, and died in 1459.

<sup>e</sup> The dialogue de Varietate Fortunæ (of which a complete and ele-

eight years after the Turkish victory of Tamerlane;<sup>f</sup> whom he celebrates as not inferior to the illustrious barbarians of antiquity. Of his exploits and discipline, Poggius was informed by several ocular witnesses; nor does he forget an example so apposite to his theme as the Ottoman monarch, whom the Scythian confined like a wild beast in an iron cage, and exhibited a spectacle to Asia. I might add the authority of two Italian chronicles, perhaps of an earlier date, which would prove at least that the same story, whether false or true, was imported into Europe with the first tidings of the revolution.<sup>g</sup> 3. At the time when Poggius flourished at Rome, Ahmed Ebn Arabshah composed at Damascus the florid and malevolent history of Timour, for which he had collected materials in his journeys over Turkey and Tartary.<sup>h</sup> Without any possible correspondence between the Latin and the Arabian writer, they agree in the fact of the iron cage; and their agreement is a striking proof of their common veracity. Ahmed Arabshah like-

CHAP.  
LXV.

g. By the  
Arabs;

gant edition has been published at Paris, in 1723, in 4to) was composed a short time before the death of pope Martin V, (p. 5), and consequently about the end of the year 1430.

<sup>f</sup> See a splendid and eloquent encomium of Tamerlane, p. 36-39, ipse enim novi (says Poggius) qui fuere in ejus castris . . . . . Regem vivum cepit, caveaque in modum feræ inclusam per omnem Asiam circumtulit egregium admirandum que spectaculum fortunæ.

<sup>g</sup> The Chronicon Tarvisianum (in Muratori, Script. Rerum Italicarum, tom. xix, p. 800) and the Annales Estenses (tom. xviii, p. 974). The two authors, Andrea de Redusiis de Quero, and James de Delayto, were both contemporaries, and both chancellors, the one of Trevigi, the other of Ferrara. The evidenece of the former is the most positive.

<sup>h</sup> See Arabshah, tom. ii, c. 28, 34. He travelled in regiones Rumæas, A. H. 839 (A. D. 1435, July 27), tom. ii, c. 2, p. 13.

CHAP  
LXV.4. By the  
Greek;

wise relates another outrage, which Bajazet endured, of a more domestic and tender nature. His indiscreet mention of women and divorces was deeply resented by the jealous Tartar: in the feast of victory, the wine was served by female cupbearers, and the sultan beheld his own concubines and wives confounded among the slaves, and exposed without a veil to the eyes of intemperance. To escape a similar indignity, it is said that his successors, except in a single instance, have abstained from legitimate nuptials; and the Ottoman practice and belief, at least in the sixteenth century, is attested by the observing Busbequius,<sup>1</sup> ambassador from the court of Vienna to the great Soliman. 4. Such is the separation of language, that the testimony of a Greek is not less independent than that of a Latin or an Arab. I suppress the names of Chalcondyles and Ducas, who flourished in a later period, and who speak in a less positive tone; but more attention is due to George Phranza,<sup>2</sup> protovestiare of the last emperors, and who was born a year before the battle of Angora. Twenty-two years after that event, he was sent ambassador to Amurath the Second; and the historian might converse with some veteran janizaries, who had been made prisoners with the sultan, and had themselves seen him

<sup>1</sup> Busbequius in *Legatione Turcica*, epist. i, p. 52. Yet his respectable authority is somewhat shaken by the subsequent marriages of Amurath II. with a Servian, and of Mahomet II. with an Asiatic, princess (Cantemir, p. 83, 93).

<sup>2</sup> See the testimony of George Phranza (l. i, c. 29), and his life in Hauckius (*de Script. Byzant.* p. i, c. 40). Chalcondyles and Ducas speak in general terms of Bajazet's chains.

in his iron cage. 5. The last evidence, in every sense, is that of the Turkish annals, which have been consulted or transcribed by Leunclavius, Pocock, and Cantemir.<sup>1</sup> They unanimously deplore the captivity of the iron cage; and some credit may be allowed to national historians, who cannot stigmatize the Tartar without uncovering the shame of their king and country.

CHAP.  
LXV.

5. By the  
Turks.

From these opposite premises, a fair and moderate conclusion may be deduced. I am satisfied that Sherefeddin Ali has faithfully described the first ostentatious interview, in which the conqueror, whose spirits were harmonised by success, affected the character of generosity. But his mind was insensibly alienated by the unseasonable arrogance of Bajazet; the complaints of his enemies, the Anatolian princes, were just and vehement; and Timour betrayed a design of leading his royal captive in triumph to Samarcand. An attempt to facilitate his escape, by digging a mine under the tent, provoked the Mogul emperor to impose a harsher restraint; and in his perpetual marches, an iron cage on a waggon might be invented, not as a wanton insult, but as a rigorous precaution. Timour had read in some fabulous history a similar treatment of one of his predecessors, a king of Persia; and Bajazet was condemned to represent the person, and expiate the guilt of the Roman Cæsar.<sup>2</sup> But the strength of his mind

Probable  
conclusion.

<sup>1</sup> *Anuales Leunclav.* p. 321. Pocock; *Prolegomen.* ad *Adnipharag.* *Dynast.* Cantemir, p. 55.

<sup>2</sup> A Sapor, a king of Persia, had been made prisoner, and inclosed in

CHAP. and body fainted under the trial, and his pre-  
 LXV. mature death might, without injustice, be ascrib-  
 ~~~~~ ed to the severity of Timour. He warred not  
 Death of with the dead; a tear and a sepulchre were all  
 Bajazet, that he could bestow on a captive who was de-  
 A. D. 1403, livered from his power; and if Mousa, the son  
 March 9. of Bajazet, was permitted to reign over the ruins  
 of Bursa, the greatest part of the province of  
 Anatolia had been restored by the conqueror to  
 their lawful sovereigns.

Term of From the Irtish and Volga to the Persian gulf,  
 the con- and from the Ganges to Damascus and the Ar-  
 quests of chipelago, Asia was in the hands of Timour; his  
 Timour, armies were invincible, his ambition was bound-  
 A. D. 1406. less, and his zeal might aspire to conquer and  
 convert the christian kingdoms of the West,  
 which already trembled at his name. He touch-  
 ed the utmost verge of the land; but an insu-  
 perable, though narrow, sea rolled between the  
 two continents of Europe and Asia;<sup>a</sup> and the  
 lord of so many *tomans*, or myriads, of horse,  
 was not master of a single galley. The two pas-  
 sages of the Bosphorus and Hellespont, of Con-  
 stantinople and Gallipoli, were possessed, the  
 one by the christians, the other by the Turks.

in the figure of a cow's hide, by Maximian or Galerius Cæsar. Such is the fable related by Eutychius (Annal. tom i, p. 421, vers. Pocock). The recollection of the true history (Decline and Fall, &c. vol. ii, p. 144-156) will teach us to appreciate the knowledge of the Orientals of the ages which precede the hejira.

<sup>a</sup> Arabshah (tom. ii, c. 25) describes, like a curious traveller, the straits of Gallipoli and Constantinople. To acquire a just idea of these events, I have compared the narratives and prejudices of the Moguls, Turks, Greeks, and Arabians. The Spanish ambassador mentions this hostile union of the christians and Ottomans (Vie de Timour, p. 96).

On this great occasion, they forgot the difference of religion, to act with union and firmness in the common cause: the double straits were guarded with ships and fortifications; and they separately withheld the transports which Timour demanded of either nation, under the pretence of attacking their enemy. At the same time, they soothed his pride with tributary gifts and suppliant embassies, and prudently tempted him to retreat with the honours of victory. Soliman, the son of Bajazet, implored his clemency for his father and himself; accepted, by a red patent, the investiture of the kingdom of Romania; which he already held by the sword; and reiterated his ardent wish, of casting himself in person at the feet of the king of the world. The Greek emperor\* (either John or Manuel) submitted to pay the same tribute which he had stipulated with the Turkish sultan, and ratified the treaty by an oath of allegiance, from which he could absolve his conscience as soon as the Mogul arms had retired from Anatolia. But the fears and fancy of nations ascribed to the ambitious Tamerlane a new design of vast and romantic compass; a design of subduing Egypt and Africa, marching from the Nile to the Atlantic ocean, entering Europe by the straits of Gibraltar, and after imposing his yoke on the kingdoms of Christendom, of returning home by

\* Since the name of Cæsar had been transferred to the sultans of Roum, the Greek princes of Constantinople (Sherefeddin, l. v, c. 54) were confounded with the christian lords of Gallipoli, Thessalonica, &c. under the title of *Tekkur*, which is derived by corruption from the genitive τῷ κυρίῳ (Cantemir, p. 51).



CHAP.  
LXV.  
.....

the deserts of Russia and Tartary. This remote, and perhaps imaginary, danger was averted by the submission of the sultan of Egypt; the honours of the prayer and the coin attested at Cairo the supremacy of Timour; and a rare gift of a *giraffe*, or camelopard, and nine ostriches, represented at Samarcand the tribute of the African world. Our imagination is not less astonished by the portrait of a Mogul, who, in his camp before Smyrna, meditates, and almost accomplishes, the invasion of the Chinese empire.<sup>p</sup> Timour was urged to this enterprise by national honour and religious zeal. The torrents which he had shed of mussulman blood could be expiated only by an equal destruction of the infidels; and as he now stood at the gates of paradise, he might best secure his glorious entrance, by demolishing the idols of China, founding moschs in every city, and establishing the profession of faith in one God, and his prophet Mahomet. The recent expulsion of the house of Zingis was an insult on the Mogul name; and the disorders of the empire afforded the fairest opportunity for revenge. The illustrious Hongvou, founder of the dynasty of *Ming*, died four years before the battle of Angora; and his grandson, a weak and unfortunate youth, was burnt in his palace, after a million of Chinese had perished in the civil war.<sup>q</sup> Before he evacu-

<sup>p</sup> See Sherefeddin, l. v, c. 4, who marks, in a just itinerary, the road to China, which Arabshah (tom. ii, c. 33) paints in vague and rhetorical colours.

<sup>q</sup> *Synopsis Hist. Sinicæ*, p. 74-76 (in the fourth part of the *Relations de*

ated Anatolia, Timour despatched beyond the Sihoon a numerous army, or rather colony, of his old and new subjects, to open the road, to subdue the pagan Calmucks and Mungals, and to found cities and magazines in the desert; and, by the diligence of his lieutenant, he soon received a perfect map and description of the unknown regions, from the source of the Irtysh to the wall of China. During these preparations, the emperor achieved the final conquest of Georgia; passed the winter on the banks of the Araxes; appeased the troubles of Persia; and slowly returned to his capital, after a campaign of four years and nine months.

On the throne of Samarcand,<sup>r</sup> he displayed, in a short repose, his magnificence and power; listened to the complaints of the people; distributed a just measure of rewards and punishments; employed his riches in the architecture of palaces and temples; and gave audience to the ambassadors of Egypt, Arabia, India, Tartary, Russia, and Spain, the last of whom presented a suit of tapestry which eclipsed the pencil of the Oriental artists. The marriage of six of the emperor's grandsons was esteemed an act of religion as well as of paternal tenderness; and the pomp of the ancient caliphs was revived in their nuptials. They were celebrated in the gardens of Canighul, decorated with innumerable tents

CHAP  
LXV.

His triumph at Samarcand,  
A. D. 1404,  
July-  
A. D. 1405,  
Jan. 8.

de Thevenot), Duhalde, *Hist. de la Chine* (tom. i, p. 507, 508, folio edition); and for the chronology of the Chinese emperors, de Guignes, *Hist. des Huns*, tom. i, p. 71, 72.

<sup>r</sup> For the return, triumph, and death, of Timour, see Sherefeddin (l. vi, c. 1-30) and Arabahah (tom. ii, c. 35-47).

CHAP.  
LXV.

and pavilions, which displayed the luxury of a great city and the spoils of a victorious camp. Whole forests were cut down to supply fuel for the kitchens; the plain was spread with pyramids of meat, and vases of every liquor, to which thousands of guests were courteously invited: the orders of the state, and the nations of the earth, were marshalled at the royal banquet; nor were the ambassadors of Europe (says the haughty Persian) excluded from the feast; since even the *casses*, the smallest of fish, find their place in the ocean.\* The public joy was testified by illuminations and masquerades; the trades of Samarcand passed in review; and every trade was emulous to execute some quaint devise, some marvellous pageant, with the materials of their peculiar art. After the marriage-contracts had been ratified by the cadhis, the bridegrooms and their brides retired to the nuptial chambers; nine times, according to the Asiatic fashion, they were dressed and undressed; and at each change of apparel, pearls and rubies were showered on their heads, and contemptuously abandoned to their attendants. A general indulgence was proclaimed: every law was relaxed, every pleasure was allowed, the people was free, the sovereign was idle; and the histo-

\* Sherfeddin (l. vi, c. 24) mentions the ambassadors of one of the most potent sovereigns of Europe. We know that it was Henry III., king of Castile; and the curious relation of his two embassies is still extant (Mariana, *Hist. Hispan.* l. xix, c. 11, tom. ii, p. 329, 330. *Avertissement à l'Hist. de Timur Bec*, p. 28-33). There appears likewise to have been some correspondence between the Mogul emperor and the court of Charles VII., king of France (*Histoire de France*, par Velly et Villaret, tom. xii, p. 336).

rian of Timour may remark, that, after devoting fifty years to the attainment of empire, the only happy period of his life were the two months in which he ceased to exercise his power. But he was soon awakened to the cares of government and war. The standard was unfurled for the invasion of China; the emirs made their report of two hundred thousand, the select and veteran soldiers of Iran and Touran; their baggage and provisions were transported by five hundred great waggons, and an immense train of horses and camels: and the troops might prepare for a long absence, since more than six months were employed in the tranquil journey of a caravan from Samarcand to Pekin. Neither age, nor the severity of the winter, could retard the impatience of Timour; he mounted on horseback, passed the Sihoon on the ice, marched seventy-six parasangs, three hundred miles, from his capital, and pitched his last camp in the neighbourhood of Otrar, where he was expected by the angel of death. Fatigue, and the indiscreet use of iced water accelerated the progress of his fever; and the conqueror of Asia expired in the seventieth year of his age, thirty-five years after he had ascended the throne of Zagatai. His designs were lost; his armies were disbanded; China was saved; and fourteen years after his decease, the most powerful of his children sent an embassy of friendship and commerce to the court of Pekin.

CHAP.  
LXV.

His death  
on the road  
to China,  
A. D. 1405,  
April 1.

See the translation of the Persian account of their embassy, a curious and original piece (in the fourth part of the Relations de Thevenot).

CHAP.  
LXV.Character  
and merits  
of Timour.

The fame of Timour has pervaded the East and West; his posterity is still invested with the imperial *title*; and the admiration of his subjects, who revered him almost as a deity, may be justified, in some degree, by the praise or confession of his bitterest enemies.\* Although he was lame of an hand and foot, his form and stature were not unworthy of his rank; and his vigorous health, so essential to himself and to the world, was corroborated by temperance and exercise. In his familiar discourse he was grave and modest, and if he was ignorant of the Arabic language, he spoke, with fluency and elegance, the Persian and Turkish idioms. It was his delight to converse with the learned on topics of history and science; and the amusement of his leisure hours was the game of chess, which he improved, or corrupted, with new refinements.† In his religion, he was zealous, though not perhaps an orthodox, mussulman;‡ but his sound understanding may tempt us to be-

got). They presented the emperor of China with an old horse which Timour had formerly rode. It was in the year 1419 that they departed from the court of Herat, to which place they returned in 1422 from Pekin.

\* From Arabshah, tom. ii, c. 99. The bright or softer colours are borrowed from Sherefeddin, d'Herbelot, and the Institutions.

† His new system was multiplied from 32 pieces and 64 squares, to 56 pieces and 110 or 130 squares. But, except in his court, the old game has been thought sufficiently elaborate. The Mogul emperor was rather pleased than hurt, with the victory of a subject: a chess-player will feel the value of this encomium!

‡ See Sherefeddin, l. v, c. 15, 25. Arabshah (tom. ii, c. 96, p. 801, 803) reproves the impiety of Timour and the Moguls, who almost preferred to the koran, the *yasa*, or law of Zingis (cui Deus maledicat); nor will he believe that Sharokh had abolished the use and authority of that Pagan code.

lieve, that a superstitious reverence for omens and prophecies, for saints and astrologers, was only affected as an instrument of policy. In the government of a vast empire, he stood alone and absolute, without a rebel to oppose his power, a favourite to seduce his affections, or a minister to mislead his judgment. It was his firmest maxim, that whatever might be the consequence, the word of the prince should never be disputed or recalled; but his foes have maliciously observed, that the commands of anger and destruction were more strictly executed than those of beneficence and favour. His sons and grandsons, of whom Timour left six-and-thirty at his decease, were his first and most submissive subjects; and whenever they deviated from their duty, they were corrected, according to the laws of Zingis, with the bastonade, and afterwards restored to honour and command. Perhaps his heart was not devoid of the social virtues; perhaps he was not incapable of loving his friends, and pardoning his enemies; but the rules of morality are founded on the public interest; and it may be sufficient to applaud the *wisdom* of a monarch, for the liberality by which he is not impoverished, and for the justice by which he is strengthened and enriched. To maintain the harmony of authority and obedience, to chastise the proud, to protect the weak, to reward the deserving, to banish vice and idleness from his dominions, to secure the traveller and merchant, to restrain the depredations of the soldier, to cherish the labours of the husbandman, to en-

CHAP.  
LXV.

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courage industry and learning, and, by an equal and moderate assessment, to increase the revenue, without increasing the taxes, are indeed the duties of a prince; but, in the discharge of these duties, he finds an ample and immediate recompense. Timour might boast, that, at his accession to the throne, Asia was the prey of anarchy and rapine, whilst under his prosperous monarchy a child, fearless and unhurt, might carry a purse of gold from the east to the west. Such was his confidence of merit, that from this reformation he derived excuse for his victories, and a title to universal dominion. The four following observations will serve to appreciate his claim to the public gratitude; and perhaps we shall conclude, that the Mogul emperor was rather the scourge than the benefactor of mankind.

1. If some partial disorders, some local oppressions, were healed by the sword of Timour, the remedy was far more pernicious than the disease. By their rapine, cruelty, and discord, the petty tyrants of Persia might afflict their subjects; but whole nations were crushed under the footsteps of the reformer. The ground which had been occupied by flourishing cities was often marked by his abominable trophies, by columns, or pyramids, of human heads. Astracan, Carizme, Delhi, Ispahan, Bagdad, Aleppo, Damascus, Bursa, Smyrna, and a thousand others, were sacked, or burnt, or utterly destroyed, in his presence, and by his troops; and perhaps his conscience would have been startled, if a priest or philosopher had dared to number the millions

of victims whom he had sacrificed to the establishment of peace and order.\* 2. His most destructive wars were rather inroads than conquests. He invaded Turkestan, Kipzak, Russia, Hindostan, Syria, Anatolia, Armenia, and Georgia, without a hope or a desire of preserving those distant provinces. From thence he departed, laden with spoil; but he left behind him neither troops to awe the contumacious, nor magistrates to protect the obedient, natives. When he had broken the fabric of their ancient government, he abandoned them to the evils which his invasion had aggravated or caused; nor were these evils compensated by any present or possible benefits. 3. The kingdoms of Transoxiana and Persia were the proper field which he laboured to cultivate and adorn, as the perpetual inheritance of his family. But his peaceful labours were often interrupted, and sometimes blasted, by the absence of the conqueror. While he triumphed on the Volga or the Ganges, his servants, and even his sons, forgot their master and their duty. The public and private injuries were poorly redressed by the tardy rigour of enquiry and punishment; and we must be content to praise the *Institutions* of Timour as the specious idea of a perfect monarchy. 4. Whatso-

\* Besides the bloody passages of this narrative, I must refer to an anticipation in the sixth volume of the *Decline and Fall*, which, in a single note (p. 56, note 25), accumulates near 300,000 heads of the monuments of his cruelty. Except in Rowe's play on the fifth of November, I did not expect to hear of Timour's amiable moderation (White's Preface, p. 7). Yet I can excuse a generous enthusiasm in the reader, and still more in the editor, of the *Institutions*.



CHAP.  
LXV.

ever might be the blessings of his administration, they evaporated with his life. To reign, rather than to govern, was the ambition of his children and grandchildren,\* the enemies of each other and of the people. A fragment of the empire was upheld with some glory by Sharokh his youngest son; but after *his* decease, the scene was again involved in darkness and blood; and before the end of a century, Transoxiana and Persia were trampled by the Uzbeks from the north, and the Turkmans of the black and white sheep. The race of Timour would have been extinct, if an hero, his descendant in the fifth degree, had not fled before the Uzbek arms to the conquest of Hindostan. His successors (the great Moguls)<sup>b</sup> extended their sway from the mountains of Cashmir to Cape Comoriu, and from Candahar to the gulf of Bengal. Since the reign of Aurungzebe, their empire has been dissolved; their treasures of Delhi have been rifled by a Persian robber, and the richest of their kingdoms is now possessed by a company of christian merchants, of a remote island in the Northern ocean.

Civil wars  
of the sons  
of Bajazet,  
A. D. 1403-  
1421.

Far different was the fate of the Ottoman monarchy. The massy trunk was bent to the ground, but no sooner did the hurricane pass

\* Consult the last chapters of Sherefeddin and Arabshah, and M. de Guignes (*Hist. des Huns*, tom. iv, l. xx), Fraser's *History of Nadir Shah*, p. 1-62. The story of Timour's descendants is imperfectly told, and the second and third parts of Sherefeddin are unknown.

<sup>b</sup> Shah Allum, the present Mogul, is in the fourteenth degree from Timour, by Miran Shah, his third son. See the second volume of Dow's *History of Hindostan*.

away, than it again rose with fresh vigour and more lively vegetation. When Timour, in every sense, had evacuated Anatolia, he left the cities without a palace, a treasure, or a king. The open country was overspread with hordes of shepherds and robbers of Tartar or Turkman origin; the recent conquests of Bajazet were restored to the emirs, one of whom, in base revenge, demolished his sepulchre; and his five sons were eager, by civil discord, to consume the remnant of their patrimony. I shall enumerate their names in the order of their age and actions.<sup>c</sup> 1. It is doubtful, whether I relate the story of the true *Mustapha*, or of an impostor, who personated that lost prince. He fought by his father's side in the battle of Angora: but when the captive sultan was permitted to inquire for his children, Mousa alone could be found; and the Turkish historians, the slaves of the triumphant faction, are persuaded that his brother was confounded among the slain. If *Mustapha* escaped from that disastrous field, he was concealed twelve years from his friends and enemies, till he emerged in Thessaly, and was hailed by a numerous party, as the son and successor of Bajazet. His first defeat would have been his last, had not the true, or false, *Mustapha* been saved by the Greeks, and restored, after the decease of his brother Mahomet, to liberty and empire. A degenerate mind seemed to

<sup>c</sup> The civil wars, from the death of Bajazet to that of *Mustapha*, are related according to the Turks, by *Demetrius Cantemir* p. 58-62. Of the Greeks, *Chalcondyles* (l. iv and v), *Phranza* (l. i, c. 30-32), and *Ducas* (c. 18-27), the last is the most copious and best informed.

CHAP.  
LXV.  
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argue his spurious birth; and if, on the throne of Adrianople, he was adored as the Ottoman sultan, his flight, his fetters, and an ignominious gibbet, delivered the impostor to popular contempt. A similar character and claim was asserted by several rival pretenders; thirty persons are said to have suffered under the name of Mustapha; and these frequent executions may perhaps insinuate, that the Turkish court was not perfectly secure of the death of the lawful prince. 2. *Isa*; After his father's captivity, *Isa*<sup>d</sup> reigned for some time in the neighbourhood of Angora, Sinope, and the Black sea; and his ambassadors were dismissed from the presence of Timour with fair promises and honourable gifts. But their master was soon deprived of his province and life, by a jealous brother, the sovereign of Amasia; and the final event suggested a pious allusion, that the law of Moses and Jesus, of *Isa* and *Mousa* had been abrogated by the greater *Mahomet*. 3. *Soliman* is not numbered in the list of the Turkish emperors: yet he checked the victorious progress of the Moguls; and after their departure, united for a while the thrones of Adrianople and Boursa. In war he was brave, active, and unfortunate; his courage was softened by clemency; but it was likewise inflamed by presumption, and corrupted by intemperance and idleness. He relaxed the nerves of discipline, in a government where either the

3. *Soliman*,  
A. D. 1403-  
1410.

<sup>d</sup> Arabshah, tom. ii, c. 26, whose testimony on this occasion is weighty and valuable. The existence of *Isa* (unknown to the Turks) is likewise confirmed by Sherefeddin (l. v, c. 57).

subject or the sovereign must continually tremble; his vices alienated the chiefs of the army and the law; and his daily drunkenness, so contemptible in a prince and a man, was doubly odious in a disciple of the prophet. In the slumber of intoxication he was surprised by his brother Mousa; and as he fled from Adrianople towards the Byzantine capital, Soliman was overtaken and slain in a bath, after a reign of seven years and ten months. 4. The investiture of Mousa degraded him as the slave of the Moguls: his tributary kingdom of Anatolia was confined within a narrow limit, nor could his broken militia and empty treasury contend with the hardy and veteran bands of the sovereign of Romania. Mousa fled in disguise from the palace of Bursa; traversed the Propontis in an open boat; wandered over the Wallachian and Servian hills; and after some vain attempts, ascended the throne of Adrianople, so recently stained with the blood of Soliman. In a reign of three years and a half, his troops were victorious against the christians of Hungary and the Morea; but Mousa was ruined by his timorous disposition and unseasonable clemency. After resigning the sovereignty of Anatolia, he fell a victim to the perfidy of his ministers, and the superior ascendant of his brother Mahomet. 5. The final victory of Mahomet was the just recompence of his prudence and moderation. Before his father's captivity, the royal youth had been entrusted with the government of Amasia, thirty days journey from Constantinople, and the

4. Mousa,  
A. D. 1410.

5. Mahomet I,  
A. D. 1413-  
1421.

CHAP.  
LXV.  
.....

Turkish frontier against the christians of Trebizond and Georgia. The castle, in Asiatic warfare, was esteemed impregnable; and the city of Amasia,\* which is equally divided by the river Iris, rises on either side in the form of an amphitheatre, and represents on a smaller scale the image of Bagdad. In his rapid career, Timour appears to have overlooked this obscure and contumacious angle of Anatolia; and Mahomet, without provoking the conqueror, maintained his silent independence, and chased from the province the last stragglers of the Tartar host. He relieved himself from the dangerous neighbourhood of Isa; but in the contests of their more powerful brethren, his firm neutrality was respected; till, after the triumph of Mousa, he stood forth the heir and avenger of the unfortunate Soliman. Mahomet obtained Anatolia by treaty, and Romania by arms; and the soldier who presented him with the head of Mousa, was rewarded as the benefactor of his king and country. The eight years of his sole and peaceful reign were usefully employed in banishing the vices of civil discord, and restoring on a firmer basis the fabric of the Ottoman monarchy. His last care was the choice of two vizirs, Bajazet and Ibrahim,† who might guide the youth of his

\* Arabahab, loc. citat. Abulfeda, Geograph. tab. xvii, p. 302. Besebequius, epist. i, p. 96, 97, in Itinere C. P. et Amasiane.

† The virtues of Ibrahim are praised by a contemporary Greek (Ducas, c. 25). His descendants are the sole nobles in Turkey: they content themselves with the administration of his pious foundations, are excused from public offices, and receive two annual visits from the sultan (Cantemir, p. 76).

son Amurath; and such was their union and prudence, that they concealed above forty days the emperor's death, till the arrival of his successor in the palace of Boursa. A new war was kindled in Europe by the prince, or impostor, Mustapha; the first vizir lost his army and his head; but the more fortunate Ibrahim, whose name and family are still revered, extinguished the last pretender to the throne of Bajazet, and closed the scene of domestic hostility.

CHAP  
LXV.

Reign of  
Amurath II  
A. D. 1421-  
1451,  
Feb. 9.

In these conflicts, the wisest Turks, and indeed the body of the nation, were strongly attached to the unity of the empire. Rumania and Anatolia, so often torn asunder by private ambition, were animated by a strong and invincible tendency of cohesion. Their efforts might have instructed the christian powers; and had they occupied with a confederate fleet the straits of Gallipoli, the Ottomans, at least in Europe, must have been speedily annihilated. But the schism of the West, and the factions and wars of France and England, diverted the Latins from this generous enterprise: they enjoyed the present respite, without a thought of futurity; and were often tempted by a momentary interest to serve the common enemy of their religion. A colony of Genoese,<sup>a</sup> which had been planted at Phocæa<sup>b</sup>

Re-union  
of the  
Ottoman  
empire,  
A. D. 1421.

<sup>a</sup> See Pachymer (l. v. c. 20), Nicephoras Gregoras (l. ii, c. 1), Sherfeddin (l. v, c. 57), and Ducas (c. 26). The last of these, a curious and careful observer, is entitled, from his birth and station, to particular credit in all that concerns Ionia and the islands. Among the nations that resorted to New Phocæa, he mentions the English (Αγγλοι); an early evidence of Mediterranean trade.

<sup>b</sup> For the spirit of navigation, and freedom of ancient Phocæa, or rather

CHAP.  
LXV.

on the Ionian coast, was enriched by the lucrative monopoly of alum;<sup>1</sup> and their tranquillity under the Turkish empire was secured by the annual payment of tribute. In the last civil war of the Ottomans, the Genoese governor, Adorno, a bold and ambitious youth, embraced the party of Amurath; and undertook with seven stout galleys, to transport him from Asia to Europe. The sultan and five hundred guards embarked on board the admiral's ship, which was manned by eight hundred of the bravest Franks. His life and liberty were in their hands; nor can we, without reluctance, applaud the fidelity of Adorno, who, in the midst of the passage, knelt before him, and gratefully accepted a discharge of his arrears of tribute. They landed in sight of Mustapha and Gallipoli; two thousand Italians, armed with lances and battle-axes, attended Amurath to the conquest of Adrianople; and this venal service was soon repaid by the ruin of the commerce and colony of Phocæa.

If Timour had generously marched at the request and to the relief of the Greek emperor, he might be entitled to the praise and gratitude of the christians.<sup>k</sup> But a mussulman, who carried

ther of the Phocæans, consult the first book of Herodotus, and the Geographical Index of his last and learned French translator, M. Larcher (tom. vii, p. 299).

<sup>1</sup> Phocæa is not enumerated by Pliny (Hist. Nat. xxxv, 52) among the places productive of alum: he reckons Egypt as the first, and for the second the isle of Melos, whose alum mines are described by Tournefort (tom. i, lettre iv), a traveller and a naturalist. After the loss of Phocæa, the Genoese, in 1459, found that useful mineral in the isle of Ischia (Ismael, Bouillaud, ad Ducam, c. 25).

<sup>k</sup> The writer who has most abused this fabulous generosity is our ingenious Sir William Temple (his works, vol. iii, p. 349, 350, octavo edition),

into Georgia the sword of persecution, and respected the holy warfare of Bajazet, was not disposed to pity or succour the *idolaters* of Europe. The Tartar followed the impulse of ambition; and the deliverance of Constantinople was the accidental consequence. When Manuel abdicated the government, it was his prayer, rather than his hope, that the ruin of the church and state might be delayed beyond his unhappy days; and after his return from a western pilgrimage, he expected every hour the news of the sad catastrophe. On a sudden, he was astonished and rejoiced by the intelligence of the retreat, the overthrow, and the captivity of the Ottoman. Manuel<sup>1</sup> immediately sailed from Modon in the *Morea*; ascended the throne of Constantinople; and dismissed his blind competitor to an easy exile in the isle of Lesbos. The ambassadors of the son of Bajazet were soon introduced to his presence; but their pride was fallen, their tone was modest; they were awed by the just apprehension, lest the Greeks should open to the Moguls the gates of Europe. Soliman saluted the emperor by the name of father; solicited at his hands the government or gift of Romania; and promised to deserve his favour by inviolable friendship, and the restitution of Thessalonica,

edition), that lover of exotic virtue. After the conquest of Russia, &c. and the passage of the Danube, his Tartar hero relieves, visits, admires, and refuses, the city of Constantine. His flattering pencil deviates in every line from the truth of history; yet his pleasing fictions are more excusable than the gross errors of Cantemir.

For the reigns of Manuel and John, of Mahomet I, and Amurath II, see the Othman history of Cantemir (p. 70 95), and the three Greeks, Chalcondyles, Phranza, and Ducas, who is still superior to his rivals.



CHAP.  
LXV.

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with the most important places along the Strymon, the Propontis, and the Black sea. The alliance of Soliman exposed the emperor to the enmity and revenge of Moursa; the Turks appeared in arms before the gates of Constantinople; but they were repulsed by sea and land; and unless the city was guarded by some foreign mercenaries, the Greeks must have wondered at their own triumph. But, instead of prolonging the division of the Ottoman powers, the policy or passion of Manuel was tempted to assist the most formidable of the sons of Bajazet. He concluded a treaty with Mahomet, whose progress was checked by the insuperable barrier of Gallipoli: the sultan and his troops were transported over the Bosphorus; he was hospitably entertained in the capital; and his successful sally was the first step to the conquest of Rumania. The ruin was suspended by the prudence and moderation of the conqueror; he faithfully discharged his own obligations and those of Soliman, respected the laws of gratitude and peace; and left the emperor guardian of his two younger sons, in the vain hope of saving them from the jealous cruelty of their brother Amurath. But the execution of his last testament would have offended the national honour and religion; and the divan unanimously pronounced, that the royal youths should never be abandoned to the custody and education of a christian dog. On this refusal, the Byzantine councils were divided; but the age and caution of Manuel yielded to the presumption of his son John; and they unsheathed a danger-

ous weapon of revenge, by dismissing the true or false Mustapha, who had long been detained as a captive and hostage, and for whose maintenance they received an annual pension of three hundred thousand aspers.<sup>m</sup> At the door of his prison, Mustapha subscribed to every proposal; and the keys of Gallipoli, or rather of Europe, were stipulated as the price of his deliverance. But no sooner was he seated on the throne of Romania, than he dismissed the Greek ambassadors with a smile of contempt, declaring, in a pious tone, that, at the day of judgment, he would rather answer for the violation of an oath, than for the surrender of a mussulman city into the hands of the infidels. The emperor was at once the enemy of the two rivals; from whom he had sustained, and to whom he had offered, an injury; and the victory of Amurath was followed, in the ensuing spring, by the siege of Constantinople.<sup>n</sup>

The religious merit of subduing the city of the Cæsars attracted from Asia a crowd of volunteers, who aspired to the crown of martyrdom: their military ardour was inflamed by the promise of rich spoils and beautiful females; and the sultan's ambition was consecrated by the presence and prediction of Seid Bechar, a de-

Siege of  
Constantinople by  
Amurath II  
A. D. 1422,  
June 10-  
August 24.

<sup>m</sup> The Turkish asper (from the Greek *ασπρος*) is, or was, a piece of *white* or silver money, at present much debased, but which was formerly equivalent to the fifty-fourth part, at least, of a Venetian ducat or sequin; and the 300,000 aspers, a princely allowance or royal tribute, may be computed at 2500*l.* sterling (Lennclav. Pandect. Turc. p. 406-408).

<sup>n</sup> For the siege of Constantinople in 1422, see the particular and contemporary narrative of John Cananus, published by Leo Allatius, at the end of his edition of *Acropolita* (p. 188-199).

CHAP.  
LXV.  
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The emperor John  
Palæologus I,  
A. D. 1426,  
July 21-  
A. D. 1448,  
Oct. 31.

scendant of the prophet,\* who arrived in the camp, on a mule, with a venerable train of five hundred disciples. But he might blush, if a fanatic could blush, at the failure of his assurances. The strength of the walls resisted an army of two hundred thousand Turks: their assaults were repelled by the sallies of the Greeks and their foreign mercenaries; the old resources of defence were opposed to the new engines of attack; and the enthusiasm of the dervish, who was snatched to heaven in visionary converse with Mahomet, was answered by the credulity of the christians, who *beheld* the virgin Mary, in a violet garment, walking on the rampart and animating their courage.<sup>p</sup> After a siege of two months, Amurath was recalled to Boursa by a domestic revolt, which had been kindled by Greek treachery, and was soon extinguished by the death of a guiltless brother. While he led his janizaries to new conquests in Europe and Asia, the Byzantine empire was indulged in a servile and precarious respite of thirty years. Manuel sunk into the grave, and John Palæologus was permitted to reign, for an annual tribute of three hundred thousand aspers, and the dereliction of almost all that he held beyond the suburbs of Constantinople.

In the establishment and restoration of the Turkish empire, the first merit must doubtless

\* Cantemir, p. 80. Cananus, who describes Seid Bechar without naming him, supposes that the friend of Mahomet assumed in his amours the privilege of a prophet, and that the fairest of the Greek nuns were promised to the saint and his disciples.

<sup>p</sup> For this miraculous apparition, Cananus appeals to the mussulman saint; but who will bear testimony for Seid Bechar?

CHAP.  
LXV.~~~~~  
Hereditary  
succession  
and merit  
of the Ot-  
tomans.

be assigned to the personal qualities of the sultans; since, in human life, the most important scenes will depend on the character of a single actor. By some shades of wisdom and virtue, they may be discriminated from each other; but, except in a single instance, a period of nine reigns and two hundred and sixty-five years is occupied, from the elevation of Othman to the death of Soliman, by a rare series of warlike and active princes, who impressed their subjects with obedience and their enemies with terror. Instead of the slothful luxury of the seraglio, the heirs of royalty were educated in the council and the field; from early youth they were entrusted by their fathers with the command of provinces and armies; and this manly institution, which was often productive of civil war, must have essentially contributed to the discipline and vigour of the monarchy. The Ottomans cannot style themselves, like the Arabian caliphs, the descendants or successors of the apostle of God; and the kindred which they claim with the Tartar khans of the house of Zingis appears to be founded in flattery, rather than in truth.<sup>1</sup> Their origin is obscure; but their sacred and indefeasible right, which no time can erase and no violence can infringe, was soon and unalterably implanted in the minds of their subjects. A weak or vicious sultan may be deposed and strangled; but his inheritance devolves to an infant or an idiot; nor has the most daring rebel presumed to ascend the throne of his lawful so-

<sup>1</sup> See Ricaut (l. i, c. 13). The Turkish sultans assume the title of kuan. Yet Abulghazi is ignorant of his Ottoman cousins

CHAP  
LXV.

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Education  
and discipl-  
ine of the  
Turks.

vereign.\* While the transient dynasties of Asia have been continually subverted by a crafty vizir in the palace, or a victorious general in the camp, the Ottoman succession has been confirmed by the practice of five centuries, and is now incorporated with the vital principle of the Turkish nation.

To the spirit and constitution of that nation, a strong and singular influence may however be ascribed. The primitive subjects of Othman were the four hundred families of wandering Turkmans, who had followed his ancestors from the Oxus to the Sangar; and the plains of Anatolia are still covered with the white and black tents of their rustic brethren. But this original drop was dissolved in the mass of voluntary and vanquished subjects, who, under the name of Turks, are united by the common ties of religion, language, and manners. In the cities, from Erzeroum to Belgrade, that national appellation is common to all the Moslems, the first and most honourable inhabitants; but they have abandoned, at least in Rumania, the villages and the cultivation of the land to the christian peasants. In the vigorous age of the Ottoman government, the Turks were themselves excluded from all civil and military honours; and a servile class, an artificial people, was raised by the discipline

\* The third grand vizir of the name of Kınperli, who was slain at the battle of Salankamen in 1691 (Cantemir p. 383), presumed to say that all the successors of Soliman had been fools or tyrants, and that it was time to abolish the race (Marsigli Stato Militare, &c. p. 28). This political heretic was a good whig, and justified against the French ambassador the revolution of England (Mignot, Hist. Ottomans, tom. iii, p. 484). His presumption condemns the singular exception of continuing offices in the same family.

of education to obey, to conquer, and to command.\* From the time of Orchan and the first Amurath, the sultans were persuaded that a government of the sword must be renewed in each generation with new soldiers; and that such soldiers must be sought, not in effeminate Asia, but among the hardy and warlike natives of Europe. The provinces of Thrace, Macedonia, Albania, Bulgaria, and Servia, became the perpetual seminary of the Turkish army; and when the royal fifth of the captives was diminished by conquest, an inhuman tax of the fifth child, or of every fifth year, was rigorously levied on the christian families. At the age of twelve or fourteen years, the most robust youths were torn from their parents; their names were enrolled in a book; and from that moment they were clothed, taught, and maintained, for the public service. According to the promise of their appearance, they were selected for the royal schools of Bursa, Pera, and Adrianople, entrusted to the care of the bashaws, or dispersed in the houses of the Anatolian peasantry. It was the first care of their masters to instruct them in the Turkish language: their bodies were exercised by every labour that could fortify their strength: they learned to wrestle, to leap, to run, to shoot with the bow, and afterwards with the musket; till they were drafted into the chambers and companies of the janizaries, and severely trained in the military or monastic discipline of the order. The youths most

\* Chalcondy (l. v) and Ducas (c. 23) exhibit the rude lineaments of the Ottoman policy, and the transmutation of christian children into Turkish soldiers.

CHAP.  
LXV.

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conspicuous for birth, talents, and beauty, were admitted into the inferior class of *agiamoglans*, or the more liberal rank of *ichoglans*, of whom the former were attached to the palace, and the latter to the person of the prince. In four successive schools, under the rod of the white eunuchs, the arts of horsemanship and of darting the javelin were their daily exercise, while those of a more studious cast applied themselves to the study of the koran, and the knowledge of the Arabic and Persian tongues. As they advanced in seniority and merit, they were gradually dismissed to military, civil, and even ecclesiastical employments: the longer their stay, the higher was their expectation; till, at a mature period, they were admitted into the number of the forty agas, who stood before the sultan, and were promoted by his choice to the government of provinces and the first honours of the empire.\* Such a mode of institution was admirably adapted to the form and spirit of a despotic monarchy. The ministers and generals were, in the strictest sense, the slaves of the emperor, to whose bounty they were indebted for their instruction and support. When they left the seraglio, and suffered their beards to grow as the symbol of enfranchisement, they found themselves in an important office, without faction or friendship, without parents and without heirs, dependent on the hand which had raised them from the dust, and

\* This sketch of the Turkish education and discipline is chiefly borrowed from Ricaut's State of the Ottoman empire, the *Stato Militare del' Imperio Ottonauno* of Count Marsigli (in Haya, 1732, in folio), and a Description of the Seraglio, approved by Mr. Greaves himself, a curious traveller, and inserted in the second volume of his works.

which, on the slightest displeasure, could break in pieces these statues of glass, as they are aptly termed by the Turkish proverb.\* In the low and painful steps of education, their character and talents were unfolded to a discerning eye: the *man*, naked and alone, was reduced to the standard of his personal merit; and, if the sovereign had wisdom to chuse, he possessed a pure and boundless liberty of choice. The Ottoman candidates were trained by the virtues of abstinence to those of action; by the habits of submission to those of command. A similar spirit was diffused among the troops; and their silence and sobriety, their patience and modesty, have extorted the reluctant praise of their christian enemies.† Nor can the victory appear doubtful, if we compare the discipline and exercise of the janizaries with the pride of birth, the independence of chivalry, the ignorance of the new levies, the mutinous temper of the veterans, and the vices of intemperance and disorder, which so long contaminated the armies of Europe.

The only hope of salvation for the Greek empire and the adjacent kingdoms, would have been some more powerful weapon, some discovery in the art of war, that should give them a decisive superiority over their Turkish foes. Such a weapon was in their hands; such a discovery had been made in the critical moment of their fate. The chemists of China or Europe had found, by casual or elaborate experiments, that

Invention  
and use of  
gun-  
powder.

\* From the series of 115 vizirs till the siege of Vienna (Marsigli, p. 13) their place may be valued at three years and a half purchase.

† See the entertaining and judicious letters of Busbequius.



CHAP.  
LXV.

..... a mixture of saltpetre, sulphur, and charcoal, produces, with a spark of fire, a tremendous explosion. It was soon observed, that if the expansive force were compressed in a strong tube, a ball of stone or iron might be expelled with irresistible and destructive velocity. The precise era of the invention and application of gunpowder<sup>7</sup> is involved in doubtful traditions and equivocal language; yet we may clearly discern, that it was known before the middle of the fourteenth century; and that before the end of the same, the use of artillery in battles and sieges, by sea and land, was familiar to the states of Germany, Italy, Spain, France, and England.<sup>8</sup> The priority of nations is of small account; none could derive any exclusive benefit from their previous or superior knowledge; and in the common improvement they stood on the same level of relative power and military science. Nor was it possible to circumscribe the secret within the pale of the church; it was disclosed to the Turks by the treachery of apostates and the selfish policy of rivals; and the sultans had sense

<sup>7</sup> The first and second volumes of Dr. Watson's *Chemical Essays* contain two valuable discourses on the discovery and composition of gunpowder.

<sup>8</sup> On this subject, modern testimonies cannot be trusted. The original passages are collected by Ducange (*Gloss. Latin. tom. i, p. 675, Bombarda*). But in the early doubtful twilight, the name, sound, fire, and effect, that seem to express our artillery, may be fairly interpreted of the old engines and the Greek fire. For the English cannon at Crecy, the authority of John Villani (*Chron. l. xii, c. 65*) must be weighed against the silence of Froissard. Yet Muratori (*Antiquit. Ital. medii ævi, tom. ii, Dissert. xxvi, p. 514, 515*) has produced a decisive passage from Petrarch (*de Remediis utriusque Fortunæ Dialog.*), who, before the year 1344, execrates this terrestrial thunder, *super rara, nunc communis*.

to adopt, and wealth to reward, the talents of a christian engineer. The Genoese, who transported Amurath into Europe, must be accused as his preceptors; and it was probably by their hands that his cannon was cast and directed at the siege of Constantinople.\* The first attempt was indeed unsuccessful; but in the general warfare of the age, the advantage was on *their* side, who was most commonly the assailants: for a while the proportion of the attack and defence was suspended; and this thundering artillery was pointed against the walls and towers which had been erected only to resist the less potent engines of antiquity. By the Venetians, the use of gunpowder was communicated without reproach to the sultans of Egypt and Persia, their allies against the Ottoman power; the secret was soon propagated to the extremities of Asia; and the advantage of the European was confined to his easy victories over the savages of the new world. If we contrast the rapid progress of this mischievous discovery with the slow and laborious advances of reason, science, and the arts of peace, a philosopher, according to his temper, will laugh or weep at the folly of mankind.

\* The Turkish cannon, which Ducas (c. 30) first introduces before Belgrade (A. D. 1436) is mentioned by Chalcondyles (l. v, p. 123) in 1422, at the siege of Constantinople.

## CHAP. LXVI.

*Applications of the eastern emperors to the popes.*

*—Visits to the West, of John the First, Manuel, and John the Second, Palæologus.—Union of the Greek and Latin churches, promoted by the council of Basil, and concluded at Ferrara and Florence.—State of literature at Constantinople.—Its revival in Italy by the Greek fugitives.—Curiosity and emulation of the Latins.*

CHAP.  
LXVI.

Embassy of  
the young-  
er Androni-  
cus to pope  
Benedict  
XII,  
A. D. 1339.

IN the four last centuries of the Greek emperors, their friendly or hostile aspect towards the pope and the Latins may be observed as the thermometer of their prosperity or distress, as the scale of the rise and fall of the barbarian dynasties. When the Turks of the house of Seljuk pervaded Asia, and threatened Constantinople, we have seen, at the council of Placentia, the suppliant ambassadors of Alexius imploring the protection of the common father of the christians. No sooner had the arms of the French pilgrims removed the sultan from Nice to Iconium, than the Greek princes resumed, or avowed, their genuine hatred and contempt for the schismatics of the West, which precipitated the first downfall of their empire. The date of the Mogul invasion is marked in the soft and charitable language of John Vateces. After the recovery of Constantinople, the throne of the first Palæologus was encompassed by foreign and domestic enemies; as long as the sword of Charles was suspended over his head he basely courted the favour of the Roman pontiff, and sacrificed to the present danger his faith, his virtue, and the affection of his

subjects. On the decease of Michael, the prince and people asserted the independence of the church and the purity of their creed: the elder Andronicus neither feared nor loved the Latins; in his last distress pride was the safeguard of superstition; nor could he decently retract in his age the firm and orthodox declarations of his youth. His grandson, the younger Andronicus, was less a slave in his temper and situation; and the conquest of Bithynia by the Turks admonished him to seek a temporal and spiritual alliance with the Western princes. After a separation and silence of fifty years, a secret agent, the monk Barlaam, was despatched to pope Benedict the twelfth; and his artful instructions appear to have been drawn by the master-hand of the great domestic.\* “Most holy father,” was he commissioned to say, “the emperor is not less desirous than yourself of a union between the two churches; but in this delicate transaction, he is obliged to respect his own dignity and the prejudices of his subjects. The ways of union are two-fold; force and persuasion. Of force, the inefficacy has been already tried; since the Latins have subdued the empire, without subduing the minds, of the Greeks. The method of persuasion, though slow, is sure and permanent. A deputation of thirty or forty of our doctors would probably agree with those of the

The arguments for a crusade and union.

\* This curious instruction was transcribed (I believe) from the Vatican archives, by Odoricus Raynaldus, in his Continuation of the Annals of Baronius (Rome, 1646-1677, in ten volumes in folio). I have contented myself with the abbe Fleury (*Hist. Ecclesiastique*, tom. xx, p. 1-8), whose abstracts I have always found to be clear, accurate, and impartial.

CHAP.  
LXV.

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“Vatican, in the love of truth and the unity of  
 “belief, but on their return, what would be the  
 “use, the recompense of such agreement? the  
 “scorn of their brethren, and the reproaches of  
 “a blind and obstinate nation. Yet that nation  
 “is accustomed to reverence the general coun-  
 “cils, which have fixed the articles of our faith;  
 “and if they reprobate the decrees of Lyons, it is  
 “because the eastern churches were neither heard  
 “nor represented in that arbitrary meeting. For  
 “this salutary end, it will be expedient, and even  
 “necessary, that a well-chosen legate should be  
 “sent into Greece, to convene the patriarchs of  
 “Constantinople, Alexandria, Antioch, and Je-  
 “rusalem; and, with their aid, to prepare a free  
 “and universal synod. But at this moment,”  
 continued the subtle agent, “the empire is as-  
 “saulted and endangered by the Turks, who have  
 “occupied four of the greatest cities in Anatolia.  
 “The christian inhabitants have expressed a  
 “wish of returning to their allegiance and reli-  
 “gion; but the forces and revenues of the em-  
 “peror are insufficient for their deliverance; and  
 “the Roman legate must be accompanied, or pre-  
 “ceded, by an army of Franks, to expel the infi-  
 “dels, and open a way to the holy sepulchre.” If  
 the suspicious Latins should require some pledge,  
 some previous effect of the sincerity of the Greeks,  
 the answers of Barlaam were perspicuous and ra-  
 tional. “1. A general synod can alone consum-  
 “mate the union of the churches; nor can such  
 “a synod be held till the three Oriental patri-  
 “archs, and a great number of bishops, are en-  
 “franchised from the mahometan yoke. 2. The

“ Greeks are alienated by a long series of oppression and injury : they must be reconciled by some act of brotherly love, some effectual succour, which may fortify the authority and arguments of the emperor, and the friends of the union. 3. If some difference of faith or ceremonies should be found incurable, the Greeks however are the disciples of Christ; and the Turks are the common enemies of the christian name. The Armenians, Cyprians, and Rhodians, are equally attacked; and it will become the piety of the French princes to draw their swords in the general defence of religion. 4. Should the subjects of Andronicus be treated as the worst of schismatics, of heretics, of pagans, a judicious policy may yet instruct the powers of the West to embrace an useful ally, to uphold a sinking empire, to guard the confines of Europe; and rather to join the Greeks against the Turks, than to expect the union of the Turkish arms with the troops and treasures of captive Greece.” The reasons, the offers, and the demands, of Andronicus, were eluded with cold and stately indifference. The kings of France and Naples declined the dangers and glory of a crusade: the pope refused to call a new synod to determine old articles of faith; and his regard for the obsolete claims of the Latin emperor and clergy engaged him to use an offensive superscription; “ To the *moderator*” of the Greeks, and the persons who style them-

<sup>b</sup> The ambiguity of this title is happy or ingenious; and *moderator*, as synonymous to *rector*, *gubernator*, is a word of classical, and even Ciceronian, Latinity, which may be found, not in the Glossary of Dr cange, but in the Thesaurus of Robert Stephens

CHAP. "selves the patriarchs of the Eastern churches."  
 LXVI.

For such an embassy, a time and character less propitious could not easily have been found. Benedict the twelfth<sup>c</sup> was a dull peasant, perplexed with scruples, and immersed in sloth and wine: his pride might enrich with a third crown the papal tiara, but he was alike unfit for the regal and the pastoral office.

Negocia-  
 tion of Can-  
 tacuzene  
 with Cle-  
 ment VI,  
 A. D. 1348.

After the decease of Andronicus, while the Greeks were distracted by intestine war, they could not presume to agitate a general union of the christians. But as soon as Cantacuzene had subdued and pardoned his enemies, he was anxious to justify, or at least to extenuate, the introduction of the Turks into Europe, and the nuptials of his daughter with a mussulman prince. Two officers of state, with a Latin interpreter, were sent in his name to the Roman court, which was transplanted to Avignon, on the banks of the Rhone, during a period of seventy years: they represented the hard necessity which had urged him to embrace the alliance of the miscreants, and pronounced by his command the specious and edifying sounds of union and crusade. Pope Clement the sixth,<sup>d</sup> the successor

<sup>c</sup> The first epistle (sine titulo) of Petrarch exposes the danger of the bark, and the incapacity of the pilot. *Hæc inter, vino madidus ævo gravis ac soporifero ro re pertius, jamjam nutrit, dormitat, jam somno præceps, atque (utinam solus) ruit . . . .* Heu quanto felicius patrio terram sulcasset aratro, quam scalmum piscatorium ascendisset. This satire engages his biographer to weigh the virtues and vices of Benedict XII., which have been exaggerated by Guelphs and Ghiblins, by papists and protestants (see *Memoires sur la Vie de Petrarque*, tom. i, p. 259, ii, not. xv, p. 13-16). He gave occasion to the saying, *Bibamus papaliter*.

<sup>d</sup> See the original lives of Clement VI., in Muratori (*Script. rerum Italicarum*).

of Benedict, received them with hospitality and honour, acknowledged the innocence of their sovereign, excused his distress, applauded his magnanimity, and displayed a clear knowledge of the state and revolutions of the Greek empire, which he had imbibed from the honest accounts of a Savoyard lady, an attendant of the empress Anne.\* If Clement was ill endowed with the virtues of a priest, he possessed however the spirit and magnificence of a prince, whose liberal hand distributed benefices and kingdoms with equal facility. Under his reign Avignon was the seat of pomp and pleasure; in his youth he had surpassed the licentiousness of a baron; and the palace, nay, the bed-chamber of the pope, was adorned, or polluted, by the visits of his female favourites. The wars of France and England were adverse to the holy enterprise; but his vanity was amused by the splendid idea; and the Greek ambassadors returned with two Latin bishops, the ministers of the pontiff. On their arrival at Constantinople the emperor and the nuncios admired each other's piety and eloquence; and their frequent conferences were filled with mutual praises and promises, by which both parties were amused, and neither could be deceived. "I am delighted," said the devout

*Italicarum*, tom. iii, p. ii, p. 550-589); Matteo Villani (*Chron.* l. iii, c. 43, in *Maratori*, tom. xiv, p. 186), who styles him, *molto cavallarese, poco religioso*; Fleury (*Hist. Eccles.* tom. xx, p. 126); and the *Vie de Petrarque* (tom. ii, p. 42-45). The abbe de Sade treats him with the most indulgence; but he is a gentleman as well as a priest.

\* Her name (most probably corrupted) was Zampea. She had accompanied, and alone remained with her mistress at Constantinople, where her prudence, erudition, and politeness, deserved the praises of the Greeks themselves (*Cantacuzen.* l. i, c. 42).



CHAP. Cantacuzene, "with the project of our holy war,  
LXVI.

..... " which must redound to my personal glory as  
" well as to the public benefit of Christendom.  
" My dominions will give a free passage to the  
" armies of France: my troops, my gallies, my  
" treasures, shall be consecrated to the common  
" cause; and happy would be my fate, could I  
" deserve and obtain the crown of martyrdom.  
" Words are insufficient to express the ardour  
" with which I sigh for the reunion of the scat-  
" tered members of Christ. If my death could  
" avail, I would gladly present my sword and  
" my neck; if the spiritual phoenix could arise  
" from my ashes, I would erect the pile, and  
" kindle the flame with my own hands." Yet  
the Greek emperor presumed to observe, that the  
articles of faith which divided the two churches  
had been introduced by the pride and precipita-  
tion of the Latins; he disclaimed the servile and  
arbitrary steps of the first Palæologus; and firmly  
declared, that he would never submit his con-  
science, unless to the decrees of a free and uni-  
versal synod. "The situation of the times,"  
continued he, "will not allow the pope and my-  
" self to meet either at Rome or Constantinople:  
" but some maritime city may be chosen on the  
" verge of the two empires, to unite the bishops,  
" and to instruct the faithful, of the East and  
" West." The nuncios seemed content with the  
proposition; and Cantacuzene affects to deplore  
the failure of his hopes, which were soon over-  
thrown by the death of Clement, and the differ-  
ent temper of his successor. His own life was

prolonged, but it was prolonged in a cloister; and, except by his prayers, the humble monk was incapable of directing the counsels of his pupil or the state.<sup>f</sup> CHAP  
LXVI.

Yet of all the Byzantine princes, that pupil, John Palæologus, was the best disposed to embrace, to believe, and to obey, the shepherd of the West. His mother, Anne of Savoy, was baptized in the bosom of the Latin church: her marriage with Andronicus imposed a change of name, of apparel, and of worship, but her heart was still faithful to her country and religion: she had formed the infancy of her son, and she governed the emperor, after his mind, or at least his stature, was enlarged to the size of man. In the first year of his deliverance and restoration, the Turks were still masters of the Hellespont; the son of Cantacuzene was in arms at Adrianople; and Palæologus could depend neither on himself nor on his people. By his mother's advice, and in the hope of foreign aid, he abjured the rights both of the church and state; and the act of slavery,<sup>g</sup> subscribed in purple ink, and sealed with the *golden* bull, was privately intrusted to an Italian agent. The first article of the treaty is an oath of fidelity and obedience to Innocent the sixth and his successors, the supreme pontiffs of the Roman and catholic church. The emperor promises to entertain with due re-

Treaty of  
John Palæo-  
logus I,  
with Inno-  
cent VI,  
A. D. 1355.

<sup>f</sup> See this whole negotiation in Cantacuzene (l. iv, c. 9), who, amidst the praises and virtues which he bestows on himself, reveals the uneasiness of a guilty conscience.

<sup>g</sup> See this ignominious treaty in Fleury (Hist. Eccles. p. 151-154), from Raynaldus, who drew it from the Vatican archives. It was not worth the trouble of a pious forgery.

CHAP.  
LXVI.

verence their legates and nuncios; to assign a palace for their residence, and a temple for their worship; and to deliver his second son Manuel as the hostage of his faith. For these condescensions he requires a prompt succour of fifteen gallies, with five hundred men at arms, and a thousand archers, to serve against his christian and mussulman enemies. Palæologus engages to impose on his clergy and people the same spiritual yoke; but as the resistance of the Greeks might be justly foreseen, he adopts the two effectual methods of corruption and education. The legate was empowered to distribute the vacant benefices among the ecclesiastics who should subscribe the creed of the Vatican: three schools were instituted to instruct the youth of Constantinople in the language and doctrine of the Latins; and the name of Andronicus, the heir of the empire, was enrolled as the first student. Should he fail in the measures of persuasion or force, Palæologus declares himself unworthy to reign; transferred to the pope all regal and paternal authority; and invests Innocent with full power to regulate the family, the government, and the marriage, of his son and successor. But this treaty was neither executed nor published: the Roman gallies were as vain and imaginary as the submission of the Greeks; and it was only by the secrecy, that their sovereign escaped the dishonour, of this fruitless humiliation.

The tempest of the Turkish arms soon burst on his head; and, after the loss of Adrianople and Romania, he was inclosed in his capital, the vas-

CHAP.  
LXVI.

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 Visit of  
 John Palæologus  
 to Urban V  
 at Rome,  
 A. D. 1369,  
 Oct. 13,  
 &c.

sal of the haughty Amurath, with the miserable hope of being the last devoured by the savage. In this abject state Palæologus embraced the resolution of embarking for Venice, and casting himself at the feet of the pope: he was the first of the Byzantine princes who had ever visited the unknown regions of the West; yet in them alone he could seek consolation or relief; and with less violation of his dignity he might appear in the sacred college than at the Ottoman *Porte*. After a long absence the Roman pontiffs were returning from Avignon to the banks of the Tyber: Urban the fifth,<sup>a</sup> of a mild and virtuous character, encouraged or allowed the pilgrimage of the Greek prince; and, within the same year, enjoyed the glory of receiving in the Vatican the two imperial shadows, who represented the majesty of Constantine and Charlemagne. In this suppliant visit the emperor of Constantinople, whose vanity was lost in his distress, gave more than could be expected of empty sounds and formal submissions. A previous trial was imposed; and in the presence of four cardinals, he acknowledged, as a true catholic, the supremacy of the pope, and the double procession of the Holy Ghost. After this purification he was introduced to a public audience in the church of St. Peter; Urban, in the midst of the cardinals, was seated on his throne; the Greek monarch,

<sup>a</sup> See the two first original lives of Urban V. (in Muratori, *Scripturæ Italicarum*, tom. iii, p. ii, p. 623, 635), and the *Ecclesiastical Annals* of Spondanus (tom. i, p. 573, A. D. 1363, No. 7), and Raynaldus (*Fleury, Hist. Eccles.* tom. xx, p. 223, 224). Yet, from some variations, I suspect the papal writers of slightly magnifying the genuflexions of Palæologus.

CHAP.  
LXVI.

after three genuflexions, devoutly kissed the feet, the hands, and at length the mouth, of the holy father, who celebrated high mass in his presence, allowed him to lead the bridle of his mule, and treated him with a sumptuous banquet in the Vatican. The entertainment of Palæologus was friendly and honourable; yet some difference was observed between the emperors of the East and West;<sup>1</sup> nor could the former be entitled to the rare privilege of chanting the gospel in the rank of a deacon.<sup>2</sup> In favour of his proselyte, Urban strove to rekindle the zeal of the French king, and the other powers of the West; but he found them cold in the general cause, and active only in their domestic quarrels. The last hope of the emperor was in an English mercenary, John Hawkwood,<sup>3</sup> or Acuto, who with a band of adventurers, the white brotherhood, had ravaged Italy from the Alps to Calabria; sold his services to the hostile states; and incurred a just

<sup>1</sup> *Paulo minus quam si fuisset Imperator Romanorum.* Yet his title of Emperor Græcorum was no longer disputed (Vit. Urban V., p. 623).

<sup>2</sup> It was confined to the successors of Charlemagne, and to them only on Christmas day. On all other festivals these imperial deacons were content to serve the pope, as he said mass, with the book and the corporal. Yet the abbé de Sade generously thinks, that the merits of Charles IV. might have entitled him, though not on the proper day (A. D. 1366, November 1), to the whole privilege. He seems to affix a just value on the privilege and the man (Vie de Petrarque, tom. iii, p. 735).

<sup>3</sup> Through some Italian corruptions, the etymology of *Falcone in bosco* (Mateo Villani, l. xi, c. 79, in Muratori, tom. xv, p. 746), suggests the English word *Hawkwood*, the true name of our adventurous countryman (Thomas Walsingham, Hist. Anglican. inter Scriptores Camrdeni, p. 184). After two and twenty victories, and one defeat, he died, in 1394, general of the Florentines, and was buried with such honours as the republic has not paid Dante or Petrarch (Muratori, Annali d'Italia, tom. xii, p. 312-371).

excommunication by shooting his arrows against the papal residence. A special licence was granted to negotiate with the outlaw, but the forces, or the spirit, of Hawkwood were unequal to the enterprize; and it was for the advantage, perhaps, of Palæologus to be disappointed of a succour, that must have been costly, that could not be effectual, and which might have been dangerous." The disconsolate Greek<sup>a</sup> prepared for his return, but even his return was impeded by a most ignominious obstacle. On his arrival at Venice he had borrowed large sums at exorbitant usury; but his coffers were empty, his creditors were impatient, and his person was detained as the best security for the payment. His eldest son Andronicus, the regent of Constantinople, was repeatedly urged to exhaust every resource; and, even by stripping the churches, to extricate his father from captivity and disgrace. But the unnatural youth was insensible of the disgrace, and secretly pleased with the captivity, of the emperor; the state was poor, the clergy were obstinate; nor could some religious scruple be wanting to excuse the guilt of his indifference and delay. Such undutiful neglect was

<sup>a</sup> This torrent of English (by birth or service) overflowed from France into Italy after the peace of Bretigny in 1360. Yet the exclamation of Muratori (*Annali*, tom. xii, p. 197) is rather true than civil. "Ci mancava ancor questo, che dopo essere calpestrata l'Italia da tanti masnadieri Tadeschi ed Ungheri, venissero sin dall' Inghilterra nuovi cani a finire di divorarla."

<sup>b</sup> Chalcondyles, l. i, p. 25, 26. The Greek supposes his journey to the king of France, which is sufficiently refuted by the silence of the national historians. Nor am I much more inclined to believe that Palæologus departed from Italy, *valde bene consolatus et contentus* (*Vit. Urban V.*, p. 623.)

CHAP  
LXVI.

His return  
to Constantinople,  
A. D. 1370.

Visit of the  
emperor  
Manuel

severely reproved by the piety of his brother Manuel, who instantly sold or mortgaged all that he possessed, embarked for Venice, relieved his father, and pledged his own freedom to be responsible for the debt. On his return to Constantinople the parent and king distinguished his two sons with suitable rewards; but the faith and manners of the slothful Palæologus had not been improved by his Roman pilgrimage; and his apostacy or conversion, devoid of any spiritual or temporal effects, was speedily forgotten by the Greeks and Latins.\*

Thirty years after the return of Palæologus, his son and successor, Manuel, from a similar motive, but on a larger scale, again visited the countries of the West. In a preceding chapter I have related his treaty with Bajazet, the violation of that treaty, the siege or blockade of Constantinople, and the French succour under the command of the gallant Boucicault.† By his ambassadors, Manuel had solicited the Latin powers; but it was thought that the presence of a distressed monarch would draw tears and supplies from the hardest barbarians;‡ and the marshal who advised the journey, prepared the reception of the Byzantine prince. The land was occupied by the Turks; but the navigation of Venice was safe and open; Italy received him

\* His return in 1370, and the coronation of Manuel, Sept. 25, 1373 (Ducange, *Fam. Byzant*, p. 241), leaves some intermediate era for the conspiracy and punishment of Andronicus.

† *Memoires de Boucicault*, p. i, c. 35, 36.

‡ His journey into the west of Europe is slightly, and I believe reluctantly, noticed by Chalcondyles (l. ii, c. 44-50) and Ducas, c. 14).

as the first, or, at least, as the second of the christian princes; Manuel was pitied as the champion and confessor of the faith; and the dignity of his behaviour prevented that pity from sinking into contempt. From Venice he proceeded to Padua and Pavia; and even the duke of Milan, a secret ally of Bajazet, gave him safe and honourable conduct to the verge of his dominions.\* On the confines of France the royal officers undertook the care of his person, journey, and expences; and two thousand of the richest citizens, in arms and on horseback, came forth to meet him as far as Charenton, in the neighbourhood of the capital. At the gates of Paris, he was saluted by the chancellor and the parliament; and Charles the sixth, attended by his princes and nobles, welcomed his brother with a cordial embrace. The successor of Constantine was clothed in a robe of white silk, and mounted on a milk-white steed; a circumstance, in the French ceremonial, of singular importance: the white colour is considered as the symbol of sovereignty; and, in a late visit, the German emperor, after an haughty demand and a peevish refusal, had been reduced to content himself with a black courser. Manuel was lodged in the Louvre; a succession of feasts and balls, the

to the court  
of France,  
A. D. 1400,  
June 3;

\* Muratori *Annali d'Italia*, tom. xxii, p. 409. John Galeazzo was the first and most powerful duke of Milan. His connection with Bajazet is attested by Froissard; and he contributed to save and deliver the French captives of Nicopolis.

† For the reception of Manuel at Paris, see Spondanus (*Annal. Eccles.* tom. i, p. 676, 677, A. D. 1400, No. 5), who quotes Juvenal des Ursins, and the monk of St. Denys; and Villaret (*Hist. de France*, tom. xxi, p. 331-334), who quotes nobody, according to the last fashion of the French writers.



CHAP.  
LXVI.

anxious to conciliate the friendship of both parties, abstained from any correspondence with the indigent and unpopular rivals. His journey coincided with the year of the jubilee; but he passed through Italy without desiring, or deserving, the plenary indulgence which abolished the guilt or penance of the sins of the faithful. The Roman pope was offended by this neglect; accused him of irreverence to an image of Christ; and exhorted the princes of Italy to reject and abandon the obstinate schismatic.\*

Greek  
knowledge  
and de-  
scriptions

During the period of the crusades, the Greeks beheld with astonishment and terror the perpetual stream of emigration that flowed, and continued to flow, from the unknown climates of the West. The visits of their last emperors removed the veil of separation, and they disclosed to their eyes the powerful nations of Europe, whom they no longer presumed to brand with the name of barbarians. The observations of Manuel, and his more inquisitive followers, have been presented by a Byzantine historian of the times:† his scattered ideas I shall collect and abridge; and it may be amusing enough, per-

\* This fact is preserved in the *Historia Politica*, A. D. 1391-1478, published by Martin Crusius (*Turco Græcia*, p. 1-43). The image of Christ, which the Greek emperor refused to worship, was probably a work of sculpture.

† The Greek and Turkish history of Laonicus Chalcondyles ends with the winter of 1463, and the abrupt conclusion seems to mark that he laid down his pen in the same year. We know that he was an Athenian, and that some contemporaries of the same name contributed to the revival of the Greek language in Italy. But in his numerous digressions, the modest historian has never introduced himself; and his editor, Leunclavius, as well as Fabricius (*Bibliot. Græc.* tom. vi, p. 474), seems ignorant of his life and character. For his descriptions of Germany, France, and England, see l. ii, p. 36, 37, 44-50.

CHAP.  
LXVIof Germa-  
ny;

haps instructive, to contemplate the rude pictures of Germany, France, and England, whose ancient and modern state are so familiar to our minds. I. *Germany* (says the Greek Chalcondyles) is of ample latitude from Vienna to the ocean; and it stretches (a strange geography) from Prague in Bohemia to the river Tartessus, and the Pyrenæan mountains.\* The soil, except in figs and olives, is sufficiently fruitful; the air is salubrious; the bodies of the natives are robust and healthy; and these cold regions are seldom visited with the calamities of pestilence or earthquakes. After the Scythians or Tartars, the Germans are the most numerous of nations; they are brave and patient, and were they united under a single head, their force would be irresistible. By the gift of the pope, they have acquired the privilege of chusing the Roman emperor;† nor is any people more devoutly attached to the faith and obedience of the Latin patriarch. The greatest part of the country is divided among the princes and prelates; but Strasburgh, Cologne, Hamburgh, and more than two hundred free cities, are governed by sage and equal laws, according to the will, and for the advan-

\* I shall not animadvert on the geographical errors of Chalcondyles. In this instance he perhaps followed, and mistook, Herodotus (l. ii, c. 33), whose text may be explained (Herodote de Larcher, tom. ii, p. 219, 220), or whose ignorance may be excused. Had these modern Greeks never read Strabo, or any of the lesser geographers?

† A citizen of new Rome, while new Rome survived, would have scorned to dignify the German Emperor with the titles of Βασιλεως or Αυτοκρατορ Ρωμαίων: but all pride was extinct in the bosom of Chalcondyles; and he describes the Byzantine prince, and his subject, by the proper, though humble names of Έλληνας, and Βασιλεως Έλληνων.

CHAP.  
LXVI.

tage, of the whole community. The use of duels, or single combats on foot, prevails among them in peace and war; their industry excels in all the mechanic arts, and the Germans may boast of the invention of gunpowder and cannon, which is now diffused over the greatest part of the of France; world. II. The kingdom of *France* is spread above fifteen or twenty days journey from Germany to Spain, and from the Alps to the British ocean; containing many flourishing cities, and among these Paris, the seat of the king, which surpasses the rest in riches and luxury. Many princes and lords alternately wait in his palace, and acknowledge him as their sovereign; the most powerful are the dukes of Bretagne and Burgundy, of whom the latter possesses the wealthy province of Flanders, whose harbours are frequented by the ships and merchants of our own and the more remote seas. The French are an ancient and opulent people; and their language and manners, though somewhat different, are not dissimilar from those of the Italians. Vain of the imperial dignity of Charlemagne, of their victories over the Saracens, and of the exploits of their heroes, Oliver and Rowland,<sup>b</sup> they esteem themselves the first of the western nations; but this foolish arrogance has been recently humbled by the unfortunate events of their wars against the English, the inhabitants of the

<sup>b</sup> Most of the old romances were translated in the fourteenth century into French prose, and soon became the favourite amusement of the knights and ladies in the court of Charles VI. If a Greek believed in the exploits of Rowland and Oliver, he may surely be excused, since the monks of St. Denys, the national historians, have inserted the fables of archbishop Turpin in their Chronicles of France.

British island. III. Britain, in the ocean, and opposite to the shores of Flanders, may be considered either as one, or as three islands; but the whole is united by a common interest, by the same manners, and by a similar government. The measure of its circumference is five thousand stadia: the land is overspread with towns and villages: though destitute of wine, and not abounding in fruit trees, it is fertile in wheat and barley, in honey and wool; and much cloth is manufactured by the inhabitants. In populousness and power, in riches and luxury, London, the metropolis of the isle, may claim a pre-eminence over all the cities of the West. It is situate on the Thames, a broad and rapid river, which, at the distance of thirty miles, falls into the Gallic sea; and the daily flow and ebb of the tide affords a safe entrance and departure to the vessels of commerce. The king is the head of a powerful and turbulent aristocracy; his principal vassals hold their estates by a free and unalterable tenure; and the laws define the limits of his authority and their obedience. The kingdom has been often afflicted by foreign conquest and domestic sedition; but the natives are bold and hardy, renowned in arms, and victorious in war. The form of their shields or targets is derived from the Italians, that of their swords from the Greeks; the use of the long bow is the peculiar

<sup>c</sup> Διότι . . . διὰ τὴν πολλὴν δύναμιν τὴν πρὸς αὐτὴν ἔχουσαν, ὅσον ἐν τῇ πόλει ταύτῃ κατοικῶντων, ὅσον τε καὶ τὴν ἄλλην ἐνδοξασίαν καὶ τὴν πρὸς ἑσπερίαν λαμπρότητα. Even since the time of Fitzstephen (the twelfth century), London appears to have maintained this pre-eminence of wealth and magnitude; and her gradual increase has, at least, kept pace with the general improvement of Europe.

CHAP. and decisive advantage of the English. Their  
 LXVI. language bears no affinity to the idioms of the  
 continent: in the habits of domestic life, they  
 are not easily distinguished from their neighbours of France; but the most singular circumstance of their manners is their disregard of conjugal honour and of female chastity. In their mutual visits, as the first act of hospitality, the guest is welcomed in the embraces of their wives and daughters: among friends, they are lent and borrowed without shame; nor are the islanders offended at this strange commerce, and its inevitable consequences.<sup>d</sup> Informed as we are of the customs of old England, and assured of the virtue of our mothers, we may smile at the credulity, or resent the injustice, of the Greek, who must have confounded a modest salute with a criminal embrace. But his credulity and injustice may teach an important lesson: to distrust the accounts of foreign and remote nations, and to suspend our belief of every tale that deviates from the laws of nature and the character of man.<sup>f</sup>

After his return, and the victory of Timour, Manuel reigned many years in prosperity and

<sup>d</sup> If the double sense of the verb *Kow* (osculator, and in utero gero) be equivocal, the context and pious horror of Chalcondyles can leave no doubt of his meaning and mistake (p. 49).

<sup>e</sup> Erasmus (Epist. Fausto Andreelino) has a pretty passage on the English fashion of kissing strangers on their arrival and departure; from whence, however, he draws no scandalous inferences.

<sup>f</sup> Perhaps we may apply this remark to the community of wives among the old Britons, as it is supposed by Cæsar and Dion (Dion Cassius, l. lxii, tom. ii, p. 1007), with Reimar's judicious annotation. The *Arreey* of Otaheite, so certain at first, is become less visible and scandalous, in proportion as we have studied the manners of that gentle and amorous people.

peace. As long as the sons of Bajazet solicited his friendship and spared his dominions, he was satisfied with the national religion; and his leisure was employed in composing twenty theological dialogues for its defence. The appearance of the Byzantine ambassadors at the council of Constance<sup>s</sup> announces the restoration of the Turkish power, as well as of the Latin church; the conquest of the sultans, Mahomet and Amurath, reconciled the emperor to the Vatican; and the siege of Constantinople almost tempted him to acquiesce in the double procession of the Holy Ghost. When Martin the fifth ascended, without a rival, the chair of St. Peter, a friendly intercourse of letters and embassies was revived between the East and West. Ambition on one side, and distress on the other, dictated the same decent language of charity and peace: the artful Greek expressed a desire of marrying his six sons to Italian princesses; and the Roman, not less artful, dispatched the daughter of the marquis of Montferrat, with a company of noble virgins, to soften by their charms the obstinacy of the schismatics. Yet under this mask of zeal, a discerning eye will perceive that all was hollow and insincere in the court and church of Constantinople. According to the vicissitudes of danger and repose, the emperor advanced or retreated; alternately instructed and disavowed his ministers; and escaped from an importunate

CHAP.  
LXVI.Indifference of  
Manuel to  
wards the  
Latins,  
A. D. 1402,  
1417.His negotiations,  
A. D. 1417-  
1426.

<sup>s</sup> See Lenfant, Hist. du Concile de Constance, tom. ii, p. 576; and for the ecclesiastical history of the times, the Annals of Spondanus, the Bibliotheque of Dupin, tom. xii, and volumes xxi and xxii of the History, or rather the Continuation, of Fleury.

CHAP  
LXVI.

His private  
motives.

pressure by urging the duty of inquiry, the obligation of collecting the sense of his patriarchs and bishops, and the impossibility of convening them at a time when the Turkish arms were at the gates of his capital. From a review of the public transactions, it will appear that the Greeks insisted on three successive measures, a succour, a council, and a final re-union, while the Latins eluded the second, and only promised the first, as a consequential and voluntary reward of the third. But we have an opportunity of unfolding the most secret intentions of Manuel, as he explained them in a private conversation, without artifice or disguise. In his declining age the emperor had associated John Palæologus, the second of the name, and the eldest of his sons, on whom he devolved the greatest part of the authority and weight of government. One day, in the presence only of the historian Phranza,<sup>a</sup> his favourite chamberlain, he opened to his colleague and successor the true principle of his negotiations with the pope.<sup>1</sup> "Our last resource," said Manuel, "against the Turks is

<sup>a</sup> From his early youth, George Phranza, or Phranzes, was employed in the service of the state and palace; and Hauckius (*de Script. Byzant.* p. 1, c. 40) has collected his life from his own writings. He was no more than four-and-twenty years of age at the death of Manuel, who recommended him in the strongest terms to his successor: *Imprius vero hunc Phranzen tibi commendo, qui administravit mihi fideliter et diligenter* (Phranzes, l. ii, c. 1). Yet the emperor John was cold, and he preferred the service of the despots of Peloponnesus.

<sup>1</sup> See Phranzes, l. ii, c. 13. While so many manuscripts of the Greek original are extant in the libraries of Rome, Milan, the Escorial, &c. it is a matter of shame and reproach, that he should be reduced to the Latin version, or abstract, of James Pontanus ad calcem Theophylact. Symocattæ (Ingolstadt, 1604), so deficient in accuracy and elegance (Fabric. *Bibliot. Græc.* tom. vi, p. 615-620).

“ their fear of our union with the Latins, of the  
 “ warlike nations of the West, who may arm for  
 “ our relief, and for their destruction. As often  
 “ as you are threatened by the miscreants, pre-  
 “ sent this danger before their eyes. Propose a  
 “ council ; consult on the means ; but ever delay  
 “ and avoid the convocation of an assembly,  
 “ which cannot tend either to our spiritual or  
 “ temporal emolument. The Latins are proud ;  
 “ the Greeks are obstinate ; neither party will  
 “ recede or retract ; and the attempt of a perfect  
 “ union will confirm the schism, alienate the  
 “ churches, and leave us, without hope or de-  
 “ fence, at the mercy of the barbarians.” Impa-  
 tient of this salutary lesson, the royal youth arose  
 from his seat, and departed in silence ; and the  
 wise monarch (continues Phranza), casting his  
 eyes on me, thus resumed his discourse : “ My  
 “ son deems himself a great and heroic prince ;  
 “ but, alas ! our miserable age does not afford  
 “ scope for heroism or greatness. His daring  
 “ spirit might have suited the happier times of  
 “ our ancestors ; but the present state requires  
 “ not an emperor, but a cautious steward of the  
 “ last relics of our fortunes. Well do I remem-  
 “ ber the lofty expectations which he built on  
 “ our alliance with Mustapha ; and much do I  
 “ fear that his rash courage will urge the ruin of  
 “ our house, and that even religion may preci-  
 “ pitate our downfall.” Yet the experience and  
 authority of Manuel preserved the peace, and  
 eluded the council, till, in the seventy-eighth His death.  
 year of his age, and in the habit of a monk, he



CHAP.  
LXVI.

terminated his career, dividing his previous moveables among his children and the poor, his physicians and his favourite servants. Of his six sons,<sup>1</sup> Andronicus, the second, was invested with the principality of Thessalonica, and died of a leprosy soon after the sale of that city to the Venetians, and its final conquest by the Turks. Some fortunate incidents had restored Peloponnesus, or the Morea, to the empire; and in his more prosperous days, Manuel had fortified the narrow isthmus of six miles<sup>1</sup> with a stone wall and one hundred and fifty-three towers. The wall was overthrown by the first blast of the Ottomans: the fertile peninsula might have been sufficient for the four younger brothers, Theodore and Constantine, Demetrius and Thomas; but they wasted in domestic contests the remains of their strength; and the least successful of the rivals were reduced to a life of dependence in the Byzantine palace.

Zeal of  
John Palæ-  
ologus II.,  
A. D. 1425-  
1437.

The eldest of the sons of Manuel, John Palæologus the second, was acknowledged, after his father's death, as the sole emperor of the Greeks. He immediately proceeded to repudiate his wife, and to contract a new marriage with the princess of Trebizond; beauty was, in his eyes, the first qualification of an empress; and the clergy had yielded to his firm assurance, that unless he

<sup>1</sup> See Ducange, *Fam. Byzant.* p. 243-248.

<sup>1</sup> The exact measure of the Hexamillion, from sea to sea, was 3800 orgyias, or *foisses*, of six Greek feet (Piranesi, l. i. c. 38), which would produce a Greek mile, still smaller than that of 660 French *toises*, which is assigned by d'Anville as still in use in Turkey. Five miles are commonly reckoned for the breadth of the isthmus. See the *Travels of Spon, Wheeler, and Chandler*

might be indulged in a divorce, he would retire to a cloister, and leave the throne to his brother Constantine. The first, and, in truth, the only, victory of Palæologus was over a Jew,<sup>22</sup> whom, after a long and learned dispute, he converted to the christian faith; and this momentous conquest is carefully recorded in the history of the times. But he soon resumed the design of uniting the East and West; and regardless of his father's advice, listened, as it should seem, with sincerity, to the proposal of meeting the pope in a general council beyond the Adriatic. This dangerous project was encouraged by Martin the fifth, and coldly entertained by his successor Eugenius, till, after a tedious negotiation, the emperor received a summons from the Latin assembly of a new character, the independent prelates of Basil, who styled themselves the representatives and judges of the catholic church.

CHAP.  
LXVI.

Corruption  
of the Latin  
church.

The Roman pontiff had fought and conquered in the cause of ecclesiastical freedom; but the victorious clergy were soon exposed to the tyranny of their deliverer; and his sacred character was invulnerable to those arms which they found so keen and effectual against the civil magistrate. Their great charter, the right of election, was annihilated by appeals, evaded by trusts or commendams, disappointed by reverſionary grants, and superseded by previous and

<sup>22</sup> The first objection of the Jews, is on the death of Christ: if it were voluntary, Christ was a suicide; which the emperor parries with a mystery. They then dispute on the conception of the virgin, the sense of the prophecies, &c. (Phrauzes, l. ii, c. 12, a whole chapter).

CHAP.  
LXVI.Schism,  
A. D. 1377-  
1429.Council of  
Pisa,  
A. D. 1409;  
of Con-  
stance,  
A. D. 1414-  
1418;

arbitrary reservations.\* A public auction was instituted in the court of Rome: the cardinals and favourites were enriched with the spoils of nations; and every country might complain that the most important and valuable benefices were accumulated on the heads of aliens and absentees. During their residence at Avignon, the ambition of the popes subsided in the meaner passions of avarice<sup>o</sup> and luxury: they rigorously imposed on the clergy the tributes of first-fruits and tenths; but they freely tolerated the impunity of vice, disorder, and corruption. These manifold scandals were aggravated by the great schism of the West, which continued above fifty years. In the furious conflicts of Rome and Avignon, the vices of the rivals were mutually exposed; and their precarious situation degraded their authority, relaxed their discipline, and multiplied their wants and exactions. To heal the wounds, and restore the monarchy, of the church, the synods of Pisa and Constance<sup>p</sup> were successively convened; but these great assemblies, conscious of their strength, resolved to vindicate the privileges

\* In the treatise delle Materie Beneficiarie of Fra-Paolo (in the 4th volume of the last and best edition of his works), the papal system is deeply studied and freely described. Should Rome and her religion be annihilated, this golden volume may still survive, a philosophical history, and a salutary warning.

<sup>p</sup> Pope John XXII. (in 1334) left behind him, at Avignon, eighteen millions of gold florins, and the value of seven millions more in plate and jewels. See the Chronicle of John Villani (l. xi, c. 20, in Muratori's Collection, tom. xiii, p. 765), whose brother received the account from the papal treasures. A treasure of six or eight millions sterling in the fourteenth century is enormous, and almost incredible.

<sup>p</sup> A learned and liberal protestant, M. Lenfant, has given a fair history of the councils of Pisa, Constance, and Basil, in six volumes in quarto; but the last part is the most hasty and imperfect, except in the account of the troubles of Bohemia.

of the christian aristocracy. From a personal sentence against two pontiffs, whom they rejected, and a third, their acknowledged sovereign, whom they deposed, the fathers of Constance proceeded to examine the nature and limits of the Roman supremacy; nor did they separate till they had established the authority, above the pope, of a general council. It was enacted, that, for the government and reformation of the church, such assemblies should be held at regular intervals; and that each synod, before its dissolution, should appoint the time and place of the subsequent meeting. By the influence of the court of Rome, the next convocation at Sienna was easily eluded; but the bold and vigorous proceedings of the council of Basil<sup>1</sup> had almost been fatal to the reigning pontiff, Eugenius the fourth. A just suspicion of his design prompted the fathers to hasten the promulgation of their first decree, that the representatives of the church-militant on earth were invested with a divine and spiritual jurisdiction over all christians, without excepting the pope; and that a general council could not be dissolved, prorogued, or transferred, unless by their free deliberation and consent. On the notice that Eugenius had fulminated a bull for that purpose, they ventured to summon, to admonish, to threa-

of Basil,  
A. D. 1431-  
1448.

<sup>1</sup> The original acts or minutes of the council of Basil are preserved in the public library, in twelve volumes in folio. Basil was a free city, conveniently situate on the Rhine, and guarded by the arms of the neighbouring and confederate Swiss. In 1459, the university was founded by pope Pius II. (Æneas Sylvius), who had been secretary to the council. But what is a council, or an university, to the presses of Froben and the studies of Erasmus?

CHAP.  
LXVI.

Their op-  
position to  
Eugenius  
IV.

ten, to censure, the contumacious successor of St. Peter. After many delays, to allow time for repentance, they finally declared, that, unless he submitted within the term of sixty days, he was suspended from the exercise of all temporal and ecclesiastical authority. And to mark their jurisdiction over the prince as well as the priest, they assumed the government of Avignon, annulled the alienation of the sacred patrimony, and protected Rome from the imposition of new taxes. Their boldness was justified, not only by the general opinion of the clergy, but by the support and power of the first monarchs of Christendom; the emperor Sigismond declared himself the servant and protector of the synod; Germany and France adhered to their cause; the duke of Milan was the enemy of Eugenius; and he was driven from the Vatican by an insurrection of the Roman people. Rejected at the same time by his temporal and spiritual subjects, submission was his only choice: by a most humiliating bull, the pope repealed his own acts, and ratified those of the council; incorporated his legates and cardinals with that venerable body; and *seemed* to resign himself to the degrees of the supreme legislature. Their fame pervaded the countries of the East; and it was in their presence that Sigismond received the ambassadors of the Turkish sultan,\* who laid at his feet twelve large vases, filled with robes of silk and pieces of gold. The fathers of Basil

\* This Turkish embassy, attested only by Crantzins, is related, with some doubt, by the annalist Spondanus, A. D. 1433, No. 25, tom. i, p. 324.

aspired to the glory of reducing the Greeks, as well as the Bohemians, within the pale of the church; and their deputies invited the emperor and patriarch of Constantinople to unite with an assembly which possessed the confidence of the western nations. Palæologus was not averse to the proposal; and his ambassadors were introduced with due honours into the catholic senate. But the choice of the place appeared to be an insuperable obstacle, since he refused to pass the Alps, or the sea of Sicily, and positively required that the synod should be adjourned to some convenient city in Italy, or at least on the Danube. The other articles of this treaty were more readily stipulated: it was agreed to defray the travelling expences of the emperor, with a train of seven hundred persons,\* to remit an immediate sum of eight thousand ducats† for the accommodation of the Greek clergy; and in his absence to grant a supply of ten thousand ducats, with three hundred archers and some gallies, for the protection of Constantinople. The city of Avignon advanced the funds for the preliminary expences; and the embarkation was prepared at Marseilles with some difficulty and delay.

CHAP  
LXVI.

Negocia-  
tions with  
the Greeks  
A. D. 1434-  
1437.

In his distress, the friendship of Palæologus

\* Syropulus, p. 19. In this list the Greeks appear to have exceeded the real numbers of the clergy and laity which afterwards attended the emperor and patriarch, but which are not clearly specified by the great ecclesiarch. The 75,000 florins which they asked in this negotiation of the pope (p. 9) were more than they could hope or want.

† I use indifferently the words *ducat* and *scotis*, which derive their names, the former from the *dukes* of Milan, the latter from the republic of *Florence*. These gold pieces, the first that were coined in Italy, perhaps in the Latin world, may be compared, in weight and value, to one-third of the English guinea.

CHAP.  
LXVI.

John Paleologus embarks in the pope's galley,  
A. D. 1457,  
Nov. 4.

was disputed by the ecclesiastical powers of the West; but the dexterous activity of a monarch prevailed over the slow debates and inflexible temper of a republic. The decrees of Basil continually tended to circumscribe the despotism of the pope, and to erect a supreme and perpetual tribunal in the church. Eugenius was impatient of the yoke; and the union of the Greeks might afford a decent pretence for translating a rebellious synod from the Rhine to the Po. The independence of the fathers was lost if they passed the Alps; Savoy or Avignon, to which they acceded with reluctance, were described at Constantinople as situate far beyond the pillars of Hercules; the emperor and his clergy were apprehensive of the dangers of a long navigation; they were offended by an haughty declaration, that after suppressing the *new* heresy of the Bohemians, the council would soon eradicate the *old* heresy of the Greeks.\* On the side of Eugenius, all was smooth, and yielding, and respectful; and he invited the Byzantine monarch to heal by his presence the schism of the Latin, as well as of the Eastern, church. Ferrara, near the coast of the Adriatic, was proposed for their amicable interview; and with

\* At the end of the Latin version of Phranzes, we read a long Greek epistle or declamation of George of Trebizond, who advises the emperor to prefer Eugenius and Italy. He treats with contempt the schismatic assembly of Basil, the barbarians of Gaul and Germany, who had conspired to transport the chair of St. Peter beyond the Alps: *ὁ ἀδελφε* (says he) *οὐ καὶ τὴν μετὰ σου συνόδον ἐξῆν τῶν Ἑρμηνέων γαλῶν καὶ γερμανῶν ἐξελθόντων*. Was Constantinople unprovided with a map?

\* Syropulus (p. 26-31) attests his own indignation, and that of his countrymen; and the Basil deputies, who excused the rash declaration, could neither deny nor alter an act of the council.

some indulgence of forgery and theft, a surreptitious decree was procured, which transferred the synod, with its own consent, to that Italian city. Nine gallees were equipped for this service at Venice, and in the isle of Candia; their diligence anticipated the slower vessels of Basil: the Roman admiral was commissioned to burn, sink, and destroy; and these priestly squadrons might have encountered each other in the same seas where Athens and Sparta had formerly contended for the pre-eminence of glory. Assaulted by the importunity of the factions, who were ready to fight for the possession of his person, Palæologus hesitated before he left his palace and country on a perilous experiment. His father's advice still dwelt on his memory: and reason must suggest, that since the Latins were divided amongst themselves, they could never unite in a foreign cause. Sigismond dissuaded the unseasonable adventure; his advice was impartial, since he adhered to the council; and it was enforced by the strange belief, that the German Cæsar would nominate a Greek his heir and successor in the empire of the West.\* Even the Turkish sultan was a counsellor whom it might be unsafe to trust, but whom it was dangerous to offend. Amurath was unskilled in the dis-

\* Condolmieri, the pope's nephew and admiral, expressly declared, *ὅτι ἔχοντες ἰσχύα παρὰ τοῦ Παπᾶ ἵνα ἐπὶ ἡμῶν ἐκτελέσωμεν τὰς ἐντολὰς τοῦ σὺνδου, καὶ ἡ δύναμις καταστῇ καὶ ἀφανῆς*. The naval orders of the synod were less peremptory; and, till the hostile squadrons appeared, both parties tried to conceal their quarrel from the Greeks.

\* Syropulus mentions the hopes of Palæologus (p. 86), and the last advice of Sigismond (p. 87). At Corfu, the Greek emperor was informed of his friend's death: had he known it sooner, he would have returned home (p. 79)



CHAP.  
LXVI.

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 putes, but he was apprehensive of the union, of the christians. From his own treasures, he offered to relieve the wants of the Byzantine court; yet he declared with seeming maguanimity, that Constantinople should be secure and inviolate in the absence of her sovereign.<sup>a</sup> The resolution of Palæologus was decided by the most splendid gifts and the most specious promises: he wished to escape for a while from a scene of danger and distress; and after dismissing with an ambiguous answer the messengers of the council, he declared his intention of embarking in the Roman gallies. The age of the patriarch Joseph was more susceptible of fear than of hope; he trembled at the perils of the sea, and expressed his apprehension, that his feeble voice, with thirty perhaps of his orthodox brethren, would be oppressed in a foreign land by the power and numbers of a Latin synod. He yielded to the royal mandate, to the flattering assurance, that he would be heard as the oracle of nations, and to the secret wish of learning from his brother of the West, to deliver the church from the yoke of kings.<sup>b</sup> The five *cross-bearers*, or dignitaries of St. Sophia, were bound

<sup>a</sup> Phranzes himself, though from different motives, was of the advice of Amurath (l. ii, c. 13). *Utinam ne synodas ista unquam fuisset, si tantes offensiones et detrimenta paritura erat.* This Turkish embassy is likewise mentioned by Syropulus (p. 58); and Amurath kept his word. He might threaten (p. 125, 219), but he never attacked the city.

<sup>b</sup> The reader will smile at the simplicity with which he imparted these hopes to his favourites: *τοιαυτων πληροφοριαν σχησιν ελπιζει και θα ο Πανα θβαρη ελευθερωται απη εκκλησιαν απο ις της αποσταθμης αυτη δουλειας παρα τον βασιλεως* (p. 92). Yet it would have been difficult for him to have practised the lessons of Gregory VII.

to attend his person; and one of these, the great ecclesiarch or preacher, Sylvester Syropulus,<sup>c</sup> has composed<sup>d</sup> a free and curious history of the *false union*.<sup>e</sup> Of the clergy that reluctantly obeyed the summons of the emperor and the patriarch, submission was the first duty, and patience the most useful virtue. In a chosen list of twenty bishops, we discover the metropolitan titles of Heraclea and Cyzicus, Nice and Nicomedia, Ephesus and Trebizond, and the personal merit of Mark and Bessarion, who, in the confidence of their learning and eloquence, were promoted to the episcopal rank. Some monks and philosophers were named to display the science and sanctity of the Greek church; and the service of the choir was performed by a select band of singers and musicians. The patriarchs of Alexandria, Antioch, and Jerusalem, appeared by their genuine or fictitious deputies;

<sup>c</sup> The christian name of Sylvester is borrowed from the Latin calendar. In modern Greek, *ωωωω*, as a diminutive, is added to the end of words: nor can any reasoning of Creighton, the editor, excuse his changing into *Sguropulus* (*Sguros, fuscus*) the Syropulus of his own manuscript, whose name is subscribed with his own hand in the acts of the council of Florence. Why might not the author be of Syrian extraction?

<sup>d</sup> From the conclusion of the history, I should fix the date to the year 1444, four years after the synod, when the great ecclesiarch had abdicated his office (sectio xii, p. 330-350). His passions were cooled by time and retirement; and, although Syropulus is often partial, he is never intemperate.

<sup>e</sup> *Vera historia unionis non vera inter Græcos et Latinos (Hagæ Comotis, 1660, in folio)* was first published with a loose and florid version, by Robert Creighton, chaplain to Charles II., in his exile. The zeal of the editor has prefixed a polemic title, for the beginning of the original is wanting. Syropulus may be ranked with the best of the Byzantine writers for the merit of his narration, and even of his style; but he is excluded from the orthodox collections of the councils.

CHAP.  
LXVI.

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the primate of Russia represented a national church, and the Greeks might contend with the Latins in the extent of their spiritual empire. The precious vases of St. Sophia were exposed to the winds and waves, that the patriarch might officiate with becoming splendour; whatever gold the emperor could procure, was expended in the massy ornaments of his bed and chariot;<sup>f</sup> and while they affected to maintain the prosperity of their ancient fortune, they quarrelled for the division of fifteen thousand ducats, the first alms of the Roman pontiff. After the necessary preparations, John Palæologus, with a numerous train, accompanied by his brother Demetrius, and the most respectable persons of the church and state, embarked in eight vessels with sails and oars, which steered through the Turkish straits of Gallipoli to the Archipelago, the Morea, and the Adriatic gulf.<sup>g</sup>

His triumphal entry at Venice, A. D. 1488, Feb. 9;

After a tedious and troublesome navigation of seventy-seven days, this religious squadron cast anchor before Venice; and their reception proclaimed the joy and magnificence of that powerful republic. In the command of the world, the modest Augustus had never claimed such honours from his subjects, as were paid to his

<sup>f</sup> Syropulus (p. 68) simply expresses his intention *ὅτι ὅταν περπατοῖ ἡ Ἰταλίας μεγάλῃ βασιλεὺς παρ' αὐτοῦ νομιζοῖτο*; and the Latin of Creighton may afford a specimen of his florid paraphrase. *Ut pompa circumductus noster imperator Italise populis aliquis deauratus Jupiter crederetur, aut Croesus ex opulenta Lydia.*

<sup>g</sup> Although I cannot stop to quote Syropulus for every fact, I will observe that the navigation of the Greeks from Constantinople to Venice and Ferrara is contained in the fourth section (p. 67-100), and that the historian has the uncommon talent of placing each scene before the reader's eye.

feeble successor by an independent state. Seated on the poop, on a lofty throne, he received the visit, or, in the Greek style, the *adoration*, of the doge and senators.<sup>b</sup> They sailed in the Bucentaur, which was accompanied by twelve stately galleys: the sea was overspread with innumerable gondolas of pomp and pleasure; the air resounded with music and acclamations; the mariners, and even the vessels, were dressed in silk and gold; and in all the emblems and pageants, the Roman eagles were blended with the lions of St. Mark. The triumphal procession, ascending the great canal, passed under the bridge of the Rialto; and the eastern strangers gazed with admiration on the palaces, the churches, and the populousness of a city, that seems to float on the bosom of the waves.<sup>1</sup> They sighed to behold the spoils and trophies with which it had been decorated after the sack of Constantinople. After an hospitable entertainment of fifteen days, Palæologus pursued his journey by land and water from Venice to Ferrara; and on this occasion, the pride of the Vatican was tempered by policy to indulge the ancient dignity of the emperor of the East. He made his entry on a *black* horse; but a milk-

into Ferrara,  
Feb. 22.

<sup>a</sup> At the time of the synod, Phranzes was in Peloponnesus; but he received from the despot Demetrius a faithful account of the honourable reception of the emperor and patriarch both at Venice and Ferrara (Dux . . . sedentem imperatorem *adorat*), which are more slightly mentioned by the Latins (l. ii, c. 14, 15, 16).

The astonishment of a Greek prince and a French ambassador (Memoires de Philippe de Comines, l. vii, c. 18), at the sight of Venice, abundantly prove, that in the fifteenth century, it was the first and most splendid of the christian cities. For the spoils of Constantinople at Venice, see Syropulus (p. 87)

CHAP.  
LXVI.

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white steed, whose trappings were embroidered with golden eagles, was led before him; and the canopy was borne over his head by the princes of Este, the sons or kinsmen of Nicholas, marquis of the city, and a sovereign more powerful than himself.<sup>\*</sup> Palæologus did not alight till he reached the bottom of the staircase: the pope advanced to the door of the apartment; refused his proffered genuflection; and, after a paternal embrace, conducted the emperor to a seat on his left hand. Nor would the patriarch descend from his galley, till a ceremony, almost equal, had been stipulated between the bishops of Rome and Constantinople. The latter was saluted by his brother with a kiss of union and charity; nor would any of the Greek ecclesiastics submit to kiss the feet of the western primate. On the opening of the synod, the place of honour in the centre was claimed by the temporal and ecclesiastical chiefs; and it was only by alleging that his predecessors had not assisted in person at Nice or Chalcedon, that Eugenius could evade the ancient precedents of Constantine and Marcian. After much debate, it was agreed that the right and left sides of the church should be occupied by the two nations; that the solitary chair of St. Peter should be raised the first of the Latin line; and that the throne of the Greek emperor, at the head of his clergy, should be equal and opposite to the se-

<sup>\*</sup> Nicholas III. of Este reigned for forty-eight years (A. D. 1398-1441), and was lord of Ferrara, Modena, Reggio, Parma, Rovigo, and Commachio. See his life in Muratori (*Antichità Estense*, tom. ii, p. 169-201).

cond place, the vacant seat of the emperor of the West.<sup>1</sup>

CHAP.  
LXVI.

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Council of  
the Greeks  
and Latins  
at Ferrara  
and Flo-  
rence,  
A. D. 1438,  
Oct. 8-  
A. D. 1439,  
July 6.

But as soon as festivity and form had given place to a more serious treaty, the Greeks were dissatisfied with their journey, with themselves, and with the pope. The artful pencil of his emissaries had painted him in a prosperous state; at the head of the princes and prelates of Europe, obedient, at his voice, to believe and to arm. The thin appearance of the universal synod of Ferrara betrayed his weakness; and the Latins opened the first session with only five archbishops, eighteen bishops, and ten abbots, the greatest part of whom were the subjects or countrymen of the Italian pontiff. Except the Duke of Burgundy, none of the potentates of the West condescended to appear in person, or by their ambassadors; nor was it possible to suppress the judicial acts of Basil against the dignity and person of Eugenius, which were finally concluded by a new election. Under these circumstances, a truce or delay was asked and granted, till Palæologus could expect from the consent of the Latins some temporal reward for an unpopular union; and, after the first session, the public proceedings were adjourned above six months. The emperor, with a chosen band of his favourites and *janizaries*, fixed his summer

<sup>1</sup> The Latin vulgar was provoked to laughter at the strange dresses of the Greeks, and especially the length of their garments, their sleeves, and their beards; nor was the emperor distinguished except by the purple colour, and his diadem or tiara with a jewel on the top (*Hody de Græcis Illustribus*, p. 31). Yet another spectator confesses, that the Greek fashion was *piu grave e piu degna* than the Italian (*Vespasiano*, in *Vit. Eugen. IV.* in *Muratori*, *œm.* xxv, p. 261).

CHAP.  
LXVI.

residence at a pleasant spacious monastery, six miles from Ferrara; forgot, in the pleasures of the chace, the distress of the church and state; and persisted in destroying the game, without listening to the just complaints of the marquis or the husbandman.<sup>m</sup> In the meanwhile, his unfortunate Greeks were exposed to all the miseries of exile and poverty: for the support of each stranger, a monthly allowance was assigned of three or four gold florins; and although the entire sum did not amount to seven hundred florins, a long arrear was repeatedly incurred by the indigence or policy of the Roman court.<sup>n</sup> They sighed for a speedy deliverance, but their escape was prevented by a triple chain: a passport from their superiors was required at the gates of Ferrara: the government of Venice had engaged to arrest and send back the fugitives; and inevitable punishment awaited them at Constantinople; excommunication, fines, and a sentence, which did not respect the sacerdotal dignity, that they should be stripped naked and

<sup>m</sup> For the emperor's hunting, see Syropulus (p. 143, 144, 191). The pope had sent him eleven miserable hacks; but he bought a strong and swift horse that came from Russia. The name of *janizaries* may surprise; but the name, rather than the institution, had passed from the Ottoman to the Byzantine court, and is often used in the last age of the empire.

<sup>n</sup> The Greeks obtained, with much difficulty, that instead of provisions, money should be distributed, four florins per month to the persons of honourable rank, and three florins to their servants, with an addition of thirty more to the emperor, twenty-five to the patriarch, and twenty to the prince or despot Demetrius. The payment of the first month amounted to 691 florins, a sum which will not allow us to reckon above 200 Greeks of every condition (Syropulus, p. 104, 106). On the 20th October 1438, there was an arrear of four months; in April 1439, of three; and of five and a half in July, at the time of the union (p. 173, 226, 271).

publicly whipped.\* It was only by the alternative of hunger or dispute that the Greeks could be persuaded to open the first conference; and they yielded with extreme reluctance to attend from Ferrara to Florence the rear of a flying synod. This new translation was urged by inevitable necessity: the city was visited by the plague; the fidelity of the marquis might be suspected; the mercenary troops of the duke of Milan were at the gates; and as they occupied Romagna, it was not without difficulty and danger that the pope, the emperor, and the bishops, explored their way through the unfrequented paths of the Apennine.†

Yet all these obstacles were surmounted by time and policy. The violence of the fathers of Basil rather promoted than injured the cause of Eugenius: the nations of Europe abhorred the schism, and disowned the election, of Felix the fifth, who was successively a duke of Savoy, an hermit, and a pope; and the great princes were gradually reclaimed by his competitor to a favourable neutrality and a firm attachment. The legates, with some respectable members, deserted to the Roman army, which insensibly rose in numbers and reputation: the council of Basil was reduced to thirty-nine bishops, and three

\* Syropulus (p. 141, 142, 204, 221) deploras the imprisonment of the Greeks, and the tyranny of the emperor and patriarch.

† The wars of Italy are most clearly represented in the thirteenth volume of the Annals of Muratori. The schismatic Greek, Syropulus (p. 145), appears to have exaggerated the fear and disorder of the pope in his retreat from Ferrara to Florence, which is proved by the acts to have been somewhat more decent and deliberate.



CHAP.  
LXVI.

hundred of the inferior clergy;<sup>1</sup> while the Latins of Florence could produce the subscriptions of the pope himself, eight cardinals, two patriarchs, eight archbishops, fifty-two bishops, and forty-five abbots, or chiefs of religious orders. After the labour of nine months, and the debates of twenty-five sessions, they attained the advantage and glory of the re-union of the Greeks. Four principal questions had been agitated between the two churches: 1. The use of unleavened bread in the communion of Christ's body. 2. The nature of purgatory. 3. The supremacy of the pope. And, 4. The single or double procession of the Holy Ghost. The cause of either nation was managed by ten theological champions: the Latins were supported by the inexhaustible eloquence of cardinal Julian; and Mark of Ephesus and Bessarion of Nice were the bold and able leaders of the Greek forces. We may bestow some praise on the progress of human reason, by observing, that the first of these questions was *now* treated as an immaterial rite, which might innocently vary with the fashion of the age and country. With regard to the second, both parties were agreed in the belief of an intermediate state of purgation for the venial sins of the faithful; and whether their souls were purified by elemental fire was a doubtful point, which in a few years might be conveniently settled on the spot by the disputants.

<sup>1</sup> Syropulus is pleased to reckon seven hundred prelates in the council of Basil. The error is manifest, and perhaps voluntary. That extravagant number could not be supplied by *all* the ecclesiastics of every degree who were present at the council, nor by *all* the absent bishops of the West, who, expressly or tacitly, might adhere to its decrees.

The claims of supremacy appeared of a more weighty and substantial kind; yet by the Orientals the Roman bishop had ever been respected as the first of the five patriarchs; nor did they scruple to admit, that his jurisdiction should be exercised agreeable to the holy canons; a vague allowance, which might be defined or eluded by occasional convenience. The procession of the Holy Ghost from the Father alone, or from the Father and the Son, was an article of faith which had sunk much deeper into the minds of men; and in the sessions of Ferrara and Florence, the Latin edition of *filioque* was subdivided into two questions, whether it were legal, and whether it were orthodox. Perhaps it may not be necessary to boast on this subject of my own impartial indifference; but I must think that the Greeks were strongly supported by the prohibition of the council of Chalcedon, against adding any article whatsoever to the creed of Nice, or rather of Constantinople.\* In earthly affairs, it is not easy to conceive how an assembly of legislators can bind their successors, invested with powers equal to their own. But the dictates of inspiration must be true and unchangeable; nor should a private bishop, or a provincial synod, have presumed to innovate against the judgment of the catholic church. On the substance of the doctrine, the controversy was equal and endless: reason is confounded by the procession of a deity:

\* The Greeks, who disliked the union, were unwilling to sally from this strong fortress (p. 178, 193, 195, 202, of Syropulus). The shame of the Latins was aggravated by their producing an old MS. of the second council of Nice, with *filioque* in the Nicene creed. A palpable forgery! (p. 173).

CHAP.  
LXVI.

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the gospel which lay on the altar, was silent; the various texts of the fathers might be corrupted by fraud or entangled by sophistry; and the Greeks were ignorant of the characters and writings of the Latin saints.\* Of this at least we may be sure, that neither side could be convinced by the arguments of their opponents. Prejudice may be enlightened by reason, and a superficial glance may be rectified by a clear and more perfect view of an object adapted to our faculties; but the bishops and monks had been taught from their infancy to repeat a form of mysterious words; their national and personal honour depended on the repetition of the same sounds; and their narrow minds were hardened and inflamed by the acrimony of a public dispute.

Negociations with the Greeks.

While they were lost in a cloud of dust and darkness, the pope and emperor were desirous of a seeming union, which could alone accomplish the purposes of their interview; and the obstinacy of public dispute was softened by the arts of private and personal negotiation. The patriarch Joseph had sunk under the weight of age and infirmities; his dying voice breathed the counsels of charity and concord, and his vacant benefice might tempt the hopes of the ambitious clergy. The ready and active obedience of the archbishops of Russia and Nice, of Isidore and Bessarion, was prompted and recompensed by their speedy promotion to the dignity of cardi-

\* *Ὁς ὅτε* (said an eminent Greek) *ὅταν ἡς τῶν ἁγίων ἁγίων ὡς ἁγίων τῶν τῶν ἁγίων ὡς ἁγίων, ὡς ἁγίων τῶν τῶν ἁγίων* (Syropulus, p. 109). See the perplexity of the Greeks (p. 217, 218, 252, 253, 273).

nals. Bessarion, in the first debates, had stood forth the most strenuous and eloquent champion of the Greek church; and if the apostate, the bastard, was reprobated by his country,<sup>1</sup> he appears in ecclesiastical story a rare example of a patriot who was recommended to court-favour by loud opposition and well-timed compliance. With the aid of his two spiritual coadjutors, the emperor applied his arguments to the general situation and personal characters of the bishops, and each was successively moved by authority and example. Their revenues were in the hands of the Turks, their persons in those of the Latins; an episcopal treasure, three robes and forty ducats, was soon exhausted:<sup>2</sup> the hopes of their return still depended on the ships of Venice and the alms of Rome; and such was their indigence, that their arrears, the payment of a debt, would be accepted as a favour, and might operate as a bribe.<sup>3</sup> The danger and relief of Constantinople might excuse some prudent and pious dissimulation; and it was insinuated, that the obstinate heretics who should resist the consent of the East and West, would be abandoned

<sup>1</sup> See the polite altercation of Mark and Bessarion in Syropulus (p. 257), who never dissembles the vices of his own party, and fairly praises the virtues of the Latins.

<sup>2</sup> For the poverty of the Greek bishops, see a remarkable passage of Ducas (c. 31). One had possessed, for his whole property, three old gowns, &c. By teaching one-and-twenty years in his monastery, Bessarion himself had collected forty gold florins; but of these, the archbishop had expended twenty-eight in his voyage from Peloponnesus, and the remainder at Constantinople (Syropulus, p. 127).

<sup>3</sup> Syropulus denies that the Greeks received any money before they had subscribed the act of union (p. 283): yet he relates some suspicious circumstances; and their bribery and corruption are positively affirmed by the historian Ducas.

CHAP.  
LXVI.

in a hostile land to the revenge or justice of the Roman pontiff.<sup>7</sup> In the first private assembly of the Greeks, the formulary of union was approved by twenty-four, and rejected by twelve, members; but the five *cross-bearers* of St. Sophia, who aspired to represent the patriarch, were disqualified by ancient discipline; and their right of voting was transferred to an obsequious train of monks, grammarians, and profane laymen. The will of the monarch produced a false and servile unanimity, and no more than two patriots had courage to speak their own sentiments and those of their country. Demetrius, the emperor's brother, retired to Venice, that he might not be witness of the union; and Mark of Ephesus, mistaking perhaps his pride for his conscience, disclaimed all communion with the Latin heretics, and avowed himself the champion and confessor of the orthodox creed.<sup>8</sup> In the treaty between the two nations, several forms of consent were proposed, such as might satisfy the Latins, without dishonouring the Greeks; and they weighed the scruples of words and syllables, till the theological balance trembled with a slight preponderance in favour of the Vatican. It was agreed (I must intreat the attention of the reader), that the Holy Ghost proceeds from the Father *and* the Son, as from one principle

<sup>7</sup> The Greeks most piteously express their own fears of exile and perpetual slavery (Syropul. p. 196); and they were strongly moved by the emperor's threats (p. 200).

<sup>8</sup> I had forgot another popular and orthodox protester: a favourite hound, who usually lay quiet on the foot-cloth of the emperor's throne; but who barked most furiously while the act of union was reading, without being silenced by the soothing or the lashes of the royal attendants (Syropul. p. 205, 266).

and one substance; that he proceeds *by* the Son, being of the same nature and substance, and that he proceeds from the Father *and* the Son, by one *spiration* and production. It is less difficult to understand the articles of the preliminary treaty; that the pope should defray all the expences of the Greeks in their return home; that he should annually maintain two gallies and three hundred soldiers for the defence of Constantinople; that all the ships which transported pilgrims to Jerusalem should be obliged to touch at that port; that as often as they were required, the pope should furnish ten gallies for a year, or twenty for six months; and that he should powerfully solicit the princes of Europe, if the emperor had occasion for land-forces.

The same year, and almost the same day, were marked by the deposition of Eugenius at Basil; and, at Florence, by his re-union of the Greeks and Latins. In the former synod (which he styled indeed an assembly of dæmons), the pope was branded with the guilt of simony, perjury, tyranny, heresy, and schism;\* and declared to be incorrigible in his vices, unworthy of any title, and incapable of holding any ecclesiastical office. In the latter he was revered as the true and holy vicar of Christ, who, after a separation of six hundred years, had reconciled the catholics of the East and West, in one fold, and under one shepherd. The act of union was subscribed by the pope, the emperor, and the

CHAP.  
LXVI.

Eugenius  
deposed at  
Basil,  
A. D. 1438.  
June 25.

Re-union  
of the  
Greeks at  
Florence,  
A. D. 1438,  
July 6.

\* From the original Lives of the Popes, in Muratori's Collection (tom. iii, p. 2, tom. xxv), the manners of Eugenius IV. appear to have been decent, and even exemplary. His situation, exposed to the world and to his enemies, was a restraint, and is a pledge.

CHAP.  
LXVI.

principal members of both churches; even by those who, like Syropulus,<sup>b</sup> had been deprived of the right of voting. Two copies might have sufficed for the East and West; but Eugenius was not satisfied, unless four authentic and similar transcripts were signed and attested as the monuments of his victory.<sup>c</sup> On a memorable day, the sixth of July, the successors of St. Peter and Constantine ascended their thrones; the two nations assembled in the cathedral of Florence; their representatives, cardinal Julian and Bessarion archbishop of Nice, appeared in the pulpit, and after reading in their respective tongues the act of union, they mutually embraced, in the name and the presence of the applauding brethren. The pope and his ministers then officiated according to the Roman liturgy; the creed was chaunted with the addition of *filioque*; the acquiescence of the Greeks was poorly excused by their ignorance of the harmonious, but inarticulate, sounds;<sup>d</sup> and the more scrupulous Latins refused any public celebration of the Byzantine rite. Yet the empe-

<sup>b</sup> Syropulus, rather than subscribe, would have assisted, as the least evil, at the ceremony of the union. He was compelled to do both; and the great ecclesiarch poorly excuses his submission to the emperor (p. 290-292).

<sup>c</sup> None of these original acts of union can at present be produced. Of the ten MSS. that are preserved (five at Rome, and the remainder at Florence, Bologna, Venice, Paris, and London) nine have been examined by an accurate critic (M. de Brequigny), who condemns them for the variety and imperfections of the Greek signatures. Yet several of these may be esteemed as authentic copies, which were subscribed at Florence, before (26th August 1439) the final separation of the pope and emperor (Memoires de l'Academie des Inscriptions, tom. xliii, p. 287-311).

<sup>d</sup> Ἡ μὲν δὲ ἐκ ἀρχαίων εἰδωλὸν φωνή. (Syropul. p. 297)

ror and his clergy were not totally unmindful of national honour. The treaty was ratified by their consent: it was tacitly agreed that no innovation should be attempted in their creed or ceremonies; they spared, and secretly respected, the generous firmness of Mark of Ephesus; and, on the decease of the patriarch, they refused to elect his successor, except in the cathedral of St. Sophia. In the distribution of public and private rewards, the liberal pontiff exceeded their hopes and his promises: the Greeks, with less pomp and pride, returned by the same road of Ferrara and Venice; and their reception at Constantinople was such as will be described in the following chapter.\* The success of the first trial encouraged Eugenius to repeat the same edifying scenes; and the deputies of the Armenians, the Maronites, the Jacobites of Syria and Egypt, the Nestorians, and the Æthiopians, were successively introduced, to kiss the feet of the Roman pontiff, and to announce the obedience and the orthodoxy of the East. These Oriental embassies, unknown in the countries which they presumed to represent,<sup>†</sup> diffused over the West the fame of Eugenius: and a clamour was artfully propagated against the remnant of a schism in Switzerland and Savoy, which alone impeded the harmony of the christian world. The vigour

CHAP.  
LXVI.

Their re-  
turn to  
Constan-  
tinople,  
A. D. 1444,  
Feb. 1.

\* In their return, the Greeks conversed at Bologna with the ambassadors of England; and after some questions and answers, these impartial strangers laughed at the pretended union of Florence (Syropul. p. 107).

<sup>†</sup> So nugatory, or rather so fabulous, are these reunions of the Nestorians, Jacobites, &c. that I have turned over, without success, the *Bibliotheca Orientalis* of Assemanus, a faithful slave of the Vatican.



CHAP.  
LXVI.

Final  
peace of  
the church,  
A. D. 1449.

State of the  
Greek lan-  
guage at  
Constanti-  
nople,  
A. D. 1300-  
1453.

of opposition was succeeded by the lassitude of despair: the council of Basil was silently dissolved; and Fœlix, renouncing the tiara, again withdrew to the devout or delicious hermitage of Ripaille.<sup>a</sup> A general peace was secured by mutual acts of oblivion and indemnity: all ideas of reformation subsided; the popes continued to exercise and abuse their ecclesiastical despotism; nor has Rome been since disturbed by the mischiefs of a contested election.<sup>b</sup>

The journies of three emperors were unavailing for their temporal, or perhaps their spiritual, salvation; but they were productive of a beneficial consequence; the revival of the Greek learning in Italy, from whence it was propagated to the last nations of the west and north. . In their lowest servitude and depression, the subjects of the Byzantine throne were still possessed of a golden key that could unlock the treasures of antiquity; of a musical and prolific language, that gives a soul to the objects of sense, and a body to the abstractions of philosophy. Since

<sup>a</sup> Ripaille is situate near Thonon in Savoy, on the southern side of the lake of Geneva. It is now a Carthusian abbey; and Mr. Addison (*Travels into Italy*, vol. ii, p. 147-148 of Baskerville's edition of his works) has celebrated the place and the founder. Æneas Sylvius, and the fathers of Basil, applaud the austere life of the ducal hermit; but the French and Italian proverbs most unluckily attest the popular opinion of his luxury.

<sup>b</sup> In this account of the councils of Basil, Ferrara, and Florence, I have consulted the original acts, which fill the seventeenth and eighteenth tomes of the edition of Venice, and are closed by the perspicuous, though partial, history of Augustin Patricius, an Italian of the fifteenth century. They are digested and abridged by Dupin (*Bibliothèque Eccles. tom. xli*) and the continuator of Fleury (*tom. xxii*); and the respect of the Gallican church for the adverse parties confines their members to an awkward moderation.

the barriers of the monarchy, and even of the capital, had been trampled under foot, the various barbarians had doubtless corrupted the form and substance of the national dialect; and ample glossaries have been composed, to interpret a multitude of words of Arabic, Turkish, Slavonian, Latin, or French origin.<sup>1</sup> But a purer idiom was spoken in the court, and taught in the college; and the flourishing state of the language is described, and perhaps embellished, by a learned Italian,<sup>k</sup> who, by a long residence and noble marriage,<sup>l</sup> was naturalized at Constantinople about thirty years before the Turkish conquest. "The vulgar speech," said Philelphus,<sup>m</sup> "has

<sup>1</sup> In the first attempt, Meursius collected 3600 Græco-barbarous words, to which, in a second edition, he subjoined 1800 more; yet what plenteous gleanings did he leave to Portius, Ducange, Fabriotti, the Bollandists, &c. (*Fabric. Bibliot. Græc. tom. x, p. 161, &c.*). Some Persic words may be found in Xenophon, and some Latin ones in Plutarch; and such is the inevitable effect of war and commerce: but the form and substance of the language were not affected by this slight alloy.

<sup>k</sup> The life of Francis Philelphus, a sophist, proud, restless, and rapacious, has been diligently composed by Lancelot (*Memoires de l'Academie des Inscriptions, tom. x, p. 691-751*) and Tiraboschi (*Istoria della Letteratura Italiana, tom. vii, p. 282-294*), for the most part from his own letters. His elaborate writings, and those of his contemporaries, are forgotten: but their familiar epistles still describe the men and the times.

<sup>l</sup> He married, and had perhaps debauched, the daughter of John, and the grand-daughter of Manuel Chrysoloras. She was young, beautiful, and wealthy; and her noble family was allied to the Dorias of Genoa and the emperors of Constantinople.

<sup>m</sup> Græci quibus lingua depravata non sit . . . ita loquuntur vulgo hac etiam tempestate ut Aristophanes comicus, aut Euripides tragicus, ut oratores omnes ut historiographi ut philosophi . . . litterati autem homines et doctius et emendatius . . . Nam viri aulici veterem vermonis dignitatem atque elegantiam retinebant in primisque ipsæ non des mulieres; quibus cum nullum esset omnino cum viris peregrinis com-

CHAP. " been depraved by the people, and infected by  
 LXVI. " the multitude of strangers and merchants, who

..... " every day flock to the city, and mingle with  
 " the inhabitants. It is from the disciples of  
 " such a school that the Latin language received  
 " the versions of Aristotle and Plato, so obscure  
 " in sense, and in spirit so poor. But the Greeks  
 " who have escaped the contagion are those  
 " whom *we* follow; and they alone are worthy  
 " of our imitation. In familiar discourse, they  
 " still speak the tongue of Aristophanes and  
 " Euripides, of the historians and philosophers  
 " of Athens; and the style of their writings is  
 " still more elaborate and correct. The per-  
 " sons who, by their birth and offices, are at-  
 " tached to the Byzantine court, are those who  
 " maintain, with the least alloy, the ancient  
 " standard of elegance and purity; and the na-  
 " tive graces of language most conspicuously  
 " shine among the noble matrons, who are ex-  
 " cluded from all intercourse with foreigners.  
 " With foreigners, do I say? They live retired  
 " and sequestered from the eyes of their fellow-  
 " citizens. Seldom are they seen in the streets;  
 " and when they leave their houses, it is in the  
 " dusk of evening, on visits to the churches and  
 " their nearest kindred. On these occasions,  
 " they are on horseback, covered with a veil,  
 " and encompassed by their parents, their hus-  
 " bands, or their servants."<sup>a</sup>

*mercium, merus ille ac purus Græcorum sermo servabatur intactus* (Philolph. *Epist. ad ann. 1451, apud Hodium, p. 188, 189*). He observes in another passage, *uxor illa mea Theodora locutione erat admodum moderatâ et suavi et maxime Atticâ*.

<sup>a</sup> Philolphus, absurdly enough, derives this Greek or Oriental jealousy from the manners of ancient Rome.

Among the Greeks, a numerous and opulent clergy was dedicated to the service of religion: their monks and bishops have ever been distinguished by the gravity and austerity of their manners; nor were they diverted, like the Latin priests, by the pursuits and pleasures of a secular, and even military life. After a large deduction for the time and talents that were lost in the devotion, the laziness, and the discord, of the church and cloister, the more inquisitive and ambitious minds would explore the sacred and profane erudition of their native language. The ecclesiastics presided over the education of youth; the schools of philosophy and eloquence were perpetuated till the fall of the empire; and it may be affirmed, that more books and more knowledge were included within the walls of Constantinople, than could be dispersed over the extensive countries of the West.\* But an important distinction has been already noticed: the Greeks were stationary or retrograde, while the Latins were advancing with a rapid and progressive motion. The nations were excited by the spirit of independence and emulation; and even the little world of the Italian states contained more people and industry than the decreasing circle of the Byzantine empire. In Europe, the lower ranks of society were relieved from the yoke of feudal servitude; and freedom is the first step to curiosity and knowledge. The

Compari  
son of the  
Greeks and  
Latins.

\* See the state of learning in the thirteenth and fourteenth centuries, in the learned and judicious Mosheim (*Institut. Hist. Eccles.* p. 434-440, 490-494).

CHAP.  
LXVI.

use, however rude and corrupt, of the Latin tongue had been preserved by superstition; the universities, from Bologna to Oxford,<sup>p</sup> were peopled with thousands of scholars; and their misguided ardour might be directed to more liberal and manly studies. In the resurrection of science, Italy was the first that cast away her shroud; and the eloquent Petrarch, by his lessons and his example, may justly be applauded as the first harbinger of day. A purer style of composition, a more generous and rational strain of sentiment, flowed from the study and imitation of the writers of ancient Rome; and the disciples of Cicero and Virgil approached, with reverence and love, the sanctuary of their Grecian masters. In the sack of Constantinople, the French, and even the Venetians, had despised and destroyed the works of Lysippus and Homer; the monuments of art may be annihilated by a single blow; but the immortal mind is renewed and multiplied by the copies of the pen; and such copies it was the ambition of Petrarch and his friends to possess and understand. The arms of the Turks undoubtedly pressed the flight of the muses; yet we may tremble at the thought, that Greece might have been overwhelmed, with her schools and libraries, before

<sup>p</sup> At the end of the fifteenth century, there existed in Europe about fifty universities, and of these the foundation of ten or twelve is prior to the year 1300. They were crowded in proportion to their scarcity. Bologna contained 10,000 students, chiefly of the civil law. In the year 1357, the number at Oxford had decreased from 30,000 to 6000 scholars (Henry's History of Great Britain, vol. iv, p. 478). Yet even this decrease is much superior to the present list of the members of the university.

Europe had emerged from the deluge of barbarism, that the seeds of science might have been scattered by the winds, before the Italian soil was prepared for their cultivation.

CHAP  
LXVI.

Revival of  
the Greek  
learning in  
Italy.

The most learned Italians of the fifteenth century have confessed and applauded the restoration of Greek literature, after a long oblivion of many hundred years.<sup>1</sup> Yet in that country, and beyond the Alps, some names are quoted; some profound scholars, who in the darker ages were honourably distinguished by their knowledge of the Greek tongue; and national vanity has been loud in the praise of such rare examples of erudition. Without scrutinizing the merit of individuals, truth must observe, that their science is without a cause, and without an effect; that it was easy for them to satisfy themselves and their more ignorant contemporaries; and that the idiom, which they had so marvellously acquired, was transcribed in few manuscripts, and was not taught in any university of the West. In a corner of Italy, it faintly existed as the popular, or at least as the ecclesiastical, dialect. The first impression of the Doric and Ionic colonies has never been completely erased: the

<sup>1</sup> Of those writers who professedly treat of the restoration of the Greek learning in Italy, the two principal are Hodius, Dr. Humphrey Hody (*de Græcis Illustribus, Linguae Græcæ Literarumque humaniorum Instauratoribus*, Londini, 1742, in large octavo), and Tiraboschi (*Istoria della Letteratura Italiana*, tom. v, p. 364-377, tom. vii, p. 112-143). The Oxford professor is a laborious scholar, but the librarian of Modena enjoys the superiority of a modern and national historian.

<sup>2</sup> In Calabria quæ olim magna Græcia dicebatur, colonis Græcis repleta, remansit quædam linguæ veteris cognitio (Hodius, p. 2). If it were eradicated by the Romans, it was revived and perpetuated by the monks of St. Basil, who possessed seven convents at Rossano alone (Giannone, *Istoria di Nspoli*, tom. i, p. 620).

CHAP.  
LXVI.  
.....

Lessons of  
Barlaam,  
A. D. 1339.

Calabrian churches were long attached to the throne of Constantinople; and the monks of St. Basil pursued their studies in mount Athos and the schools of the East. Calabria was the native country of Barlaam, who has already appeared as a secretary and an ambassador; and Barlaam was the first who revived, beyond the Alps, the memory, or at least the writings of Homer.\* He is described, by Petrarch and Boccace,† as a man of a diminutive stature, though truly great in the measure of learning and genius; of a piercing discernment, though of a slow and painful elocution. For many ages (as they affirm) Greece had not produced his equal in the knowledge of history, grammar, and philosophy; and his merit was celebrated in the attestations of the princes and doctors of Constantinople. One of these attestations is still extant; and the emperor Cantacuzene, the protector of his adversaries, is forced to allow, that Euclid, Aristotle, and Plato, were familiar to that profound and subtle logician.‡ In the court of Avignon, he formed an intimate connection with Petrarch,§ the first of the Latin scholars; and the desire of mutual instruction was the principle of their literary commerce. The Tus-

\* Il Barbari (says Petrarch, the French and Germans) vix, non dicam libros sed nomen Homeri audiverunt. Perhaps, in that respect, the thirteenth century was less happy than the age of Charlemagne.

† See the character of Barlaam, in Boccace de Genealog. Deorum. l. xv, c. 6.

‡ Cantacuzene, l. ii, c. 26.

§ For the connection of Petrarch and Barlaam, and the two interviews, at Avignon in 1339, and at Naples in 1342, see the excellent *Memoires sur la Vie de Petrarque*. tom. i, p. 406-410, tom. ii, p. 75-77.

can applied himself with eager curiosity and assiduous diligence to the study of the Greek language; and in a laborious struggle with the dryness and difficulty of the first rudiments, he began to reach the sense, and to feel the spirit, of poets and philosophers, whose minds were congenial to his own. But he was soon deprived of the society and lessons of this useful assistant: Barlaam relinquished his fruitless embassy; and, on his return to Greece, he rashly provoked the swarms of fanatic monks, by attempting to substitute the light of reason to that of their novel. After a separation of three years, the two friends again met in the court of Naples; but the generous pupil renounced the fairest occasion of improvement; and by his recommendation Barlaam was finally settled in a small bishopric of his native Calabria.<sup>7</sup> The manifold avocations of Petrarch, love and friendship, his various correspondence and frequent journies, the Roman laurel, and his elaborate compositions in prose and verse, in Latin and Italian, diverted him from a foreign idiom; and as he advanced in life, the attainment of the Greek language was the object of his wishes, rather than of his hopes. When he was about fifty years of age, a Byzantine ambassador, his friend, and a master of both tongues, presented him with a copy of Homer; and the answer of Petrarch is

CHAP.  
LXVI.

Studies of  
Petrarch,  
A. D. 1330.  
1374.

<sup>7</sup> The bishopric to which Barlaam retired was the old Locri, in the middle ages Sancta Cyriaca, and by corruption Hieracium. Gerace (Dissert. Chorographica Italix mediæ ævi, p. 312). The dives opum of the Norman times soon lapsed into poverty, since even the church was poor; yet the town still contains 3000 inhabitants (Swinburne, p. 340).



CHAP.  
LXVI.  
.....

at once expressive of his eloquence, gratitude, and regret. After celebrating the generosity of the donor, and the value of a gift more precious in his estimation than gold or rubies, he thus proceeds: "Your present of the genuine and  
" original text of the divine poet, the fountain of  
" all invention, is worthy of yourself and of me:  
" you have fulfilled your promise, and satisfied  
" my desires. Yet your liberality is still im-  
" perfect; with Homer you should have given  
" me yourself; a guide, who could lead me into  
" the fields of light, and disclose to my wonder-  
" ing eyes the spacious miracles of the Iliad and  
" Odyssey. But, alas! Homer is dumb, or I am  
" deaf; nor is it in my power to enjoy the beau-  
" ty which I possess. I have seated him by the  
" side of Plato, the prince of poets near the  
" prince of philosophers; and I glory in the  
" sight of my illustrious guests. Of their im-  
" mortal writings, whatever had been transla-  
" ted into the Latin idiom, I had already ac-  
" quired; but if there be no profit, there is some  
" pleasure, in beholding these venerable Greeks  
" in their proper and national habit. I am de-  
" lighted with the aspect of Homer; and as  
" often as I embrace the silent volume, I ex-  
" claim, with a sigh, Illustrious bard! with  
" what pleasure should I listen to thy song,  
" if my sense of hearing were not obstructed  
" and lost by the death of one friend, and in the  
" much lamentable absence of another! Nor  
" do I yet despair; and the example of Cato  
" suggests some comfort and hope, since it was

"in the last period of age that he attained the knowledge of the Greek letters."

CHAP.  
LXVI.

The prize which eluded the efforts of Petrarch was obtained by the fortune and industry of his friend Boccace,\* the father of the Tuscan prose.

Of Boccace,  
A. D. 1360,  
&c.

That popular writer, who derives his reputation from the Decameron, an hundred novels of pleasantry and love, may aspire to the more serious praise of restoring, in Italy, the study of the Greek language. In the year one thousand three hundred and sixty, a disciple of Barlaam, whose name was Leo, or Leontius Pilatus, was detained in his way to Avignon by the advice and hospitality of Boccace, who lodged the stranger in his house, prevailed on the republic of Florence to allow him an annual stipend, and devoted his leisure to the first Greek professor, who taught that language in the western countries of Europe.

The appearance of Leo might disgust the most eager disciple; — he was clothed in the mantle of a philosopher, or a mendicant; his countenance was hideous; his face was overshadowed with black hair; his beard long and uncombed; his deportment rustic; his temper gloomy and

Leo Pila-  
tus, first  
Greek pro-  
fessor at  
Florence  
and in the  
West,  
A. D. 1360-  
1368.

\* I will transcribe a passage from this epistle of Petrarch (Famil. ix, 2), *Donasti Homerum non in alienum sermonem violento alveo derivatum, sed ex ipsis Græci eloquii scatebris, et qualis divino ille profudit ingenio. . . .* Sine tua voce Homerus tuus apud me mutus, immo vero ego apud illum surdus sum. *Guadeo tamen vel ad aspectu sole, ac sæpe illum amplexus atque suspirans dico, O magne vir, &c.*

† For the life and writings of Boccace, who was born in 1313, and died in 1375, Fabricius (Bibliot. Latin. medii Ævi, tom. i, p. 248, &c.) and Tiraboschi (tom. v, p. 83, 439-451) may be consulted. The editions, versions, imitations, of his novels, are innumerable. Yet he was ashamed to communicate that trifling, and perhaps scandalous, work to Petrarch, his respectable friend, in whose letters and memoirs he conspicuously appears.

CHAP.  
LXVI.

inconstant; nor could he grace his discourse with the ornaments, or even the perspicuity, of Latin elocution. But his mind was stored with a treasure of Greek learning; history and fable, philosophy and grammar, were alike at his command; and he read the poems of Homer in the schools of Florence. It was from his explanation that Boccace composed and transcribed a literal prose version of the *Iliad* and *Odyssey*, which satisfied the thirst of his friend Petrarch, and which perhaps, in the succeeding century, was clandestinely used by Laurentius Valla, the Latin interpreter. It was from his narratives that the same Boccace collected the materials for his treatise on the genealogy of the heathen gods, a work, in that age, of stupendous erudition, and which he ostentatiously sprinkled with Greek characters and passages, to excite the wonder and applause of his more ignorant readers.<sup>b</sup> The first steps of learning are slow and laborious; no more than ten votaries of Homer could be enumerated in all Italy; and neither Rome, nor Venice, nor Naples, could add a single name to this studious catalogue. But their numbers would have multiplied, their progress would have been accelerated, if the inconstant Leo, at the end of three years, had not relinquished an honourable and beneficial station. In his passage, Petrarch entertained him at Padua a short time; he enjoyed the scholar,

<sup>b</sup> Boccace indulges an honest vanity; *Ostentationis causâ Græca carmina adscripsi. . . . jure utor meo; meum est hoc decus mea gloria scilicet inter Etruscos Græcis uti carminibus. Nonne ego sui qui Leontium Pilatum, &c. (de Genealogia Deorum, l. xv, c. 7, a work which, though now forgotten, has run through thirteen or fourteen editions).*

but was justly offended with the gloomy and unsocial temper of the man. Discontented with the world and with himself, Leo depreciated his present enjoyments, while absent persons and objects were dear to his imagination. In Italy he was a Thessalian, in Greece a native of Calabria; in the company of the Latins he disdained their language, religion, and manner; no sooner was he landed at Constantinople, than he again sighed for the wealth of Venice and the elegance of Florence. His Italian friends were deaf to his importunity; he depended on their curiosity and indulgence, and embarked on a second voyage; but on his entrance into the Adriatic, the ship was assailed by a tempest, and the unfortunate teacher, who, like Ulysses, had fastened himself to the mast, was struck dead by a flash of lightning. The humane Petrarch dropt a tear on his disaster; but he was most anxious to learn whether some copy of Euripides or Sophocles might not be saved from the hands of the mariners.\*

But the faint rudiments of Greek learning, which Petrarch had encouraged and Boccace had planted, soon withered and expired. The succeeding generation was content for a while with the improvement of Latin eloquence; nor was it before the end of the fourteenth century, that a new and perpetual flame was rekindled in

Founda-  
tion of the  
Greek lan-  
guage in  
Italy by  
Manuel  
Chryso-  
loras,  
A. D. 1390-  
1415.

\* Leontius, or Leo Pilatus, is sufficiently made known by Hody (p. 2-11) and the Abbé de Sade (*Vie de Petrarque*, tom. iii, p. 625-634, 670-673), who was very happily caught the lively and dramatic manner of his original.

CHAP. Italy.<sup>d</sup> Previous to his own journey, the emperor  
 LXVI. Manuel dispatched his envoys and orators  
 ..... to implore the compassion of the western princes.  
 Of these envoys, the most conspicuous, or the most learned, was Manuel Chrysoloras,\* of noble birth, and whose Roman ancestors are supposed to have migrated with the great Constantine. After visiting the courts of France and England, where he obtained some contributions, and more promises, the envoy was invited to assume the office of a professor; and Florence had again the honour of this second invitation. By his knowledge not only of the Greek, but of the Latin tongue, Chrysoloras deserved the stipend, and surpassed the expectation, of the republic. His school was frequented by a crowd of disciples of every rank and age; and one of these, in a general history, has described his motives and his success. "At that time," says Leonard Aretin,<sup>f</sup> "I was a student of the civil law; but my

<sup>d</sup> Dr. Hody (p. 54) is angry with Leonard Aretin, Guarinus, Paulus Jovius, &c. for affirming that the Greek letters were restored in Italy *post septingentos annos*; as if, says he, they had flourished till the end of the seventh century. These writers most probably reckoned from the last period of the exarchate; and the presence of the Greek magistrates and troops at Ravenna and Rome must have preserved, in some degree, the use of their native tongue.

\* See the article of Emanuel, or Manuel Chrysoloras, in Hody (p. 12-54) and Tiraboschi (tom. vii, p. 113-118). The precise date of his arrival floats between the years 1390 and 1400, and is only confined by the reign of Boniface IX.

<sup>f</sup> The name of *Aretianus* has been assumed by five or six natives of *Arezzo* in Tuscany, of whom the most famous and the most worthless lived in the sixteenth century. Leonardus Brunus Aretinus, the disciple of Chrysoloras, was a linguist, an orator, and an historian, the secretary of four successive popes, and the chancellor of the republic of Florence, where he died, A. D. 1444, at the age of seventy-five (Fabric. *Bibliot. medii Evi*, tom. i, p. 190, &c. Tiraboschi, tom. vii, p. 33-38).

"soul was inflamed with the love of letters; and  
 "I bestowed some application on the sciences  
 "of logic and rhetoric. On the arrival of Ma-  
 "nuel I hesitated whether I should desert my  
 "legal studies, or relinquish this golden oppor-  
 "tunity; and thus, in the ardour of youth, I  
 "communed with my own mind—Wilt thou be  
 "wanting to thyself and thy fortune? Wilt thou  
 "refuse to be introduced to a familiar converse  
 "with Hômer, Plato, and Demosthenes? with  
 "those poets, philosophers, and orators, of  
 "whom such wonders are related, and who are  
 "celebrated by every age as the great masters  
 "of human science? Of professors and scho-  
 "lars in civil law, a sufficient supply will always  
 "be found in our universities; but a teacher,  
 "and such a teacher, of the Greek language, if  
 "he once be suffered to escape, may never after-  
 "wards be retrieved. Convinced by these rea-  
 "sons, I gave myself to Chrysoloras; and so  
 "strong was my passion, that the lessons which  
 "I had imbibed in the day were the constant  
 "subject of my nightly dreams." At the same  
 time and place, the Latin classics were explain-  
 ed by John of Ravenna, the domestic pupil of  
 Petrarch:<sup>b</sup> the Italians, who illustrated their age  
 and country, were formed in this double school;  
 and Florence became the fruitful seminary of

<sup>a</sup> See the passage in Aretin. *Commentario Rerum suo Tempore in Italia gestarum*, apud Hodium, p. 28-30.

<sup>b</sup> In this domestic discipline, Petrarch, who loved the youth, often complains of the eager curiosity, restless temper, and proud feelings, which announce the genius and glory of a riper age (*Memoires sur Petrarque*, tom. iii, p. 700-709).

CHAP.  
LXVI.  
.....

Greek and Roman erudition.<sup>1</sup> The presence of the emperor recalled Chrysoloras from the college to the court, but he afterwards taught at Pavia and Rome with equal industry and applause. The remainder of his life, about fifteen years, was divided between Italy and Constantinople, between embassies and lessons. In the noble office of enlightening a foreign nation, the grammarian was not unmindful of a more sacred duty to his prince and country; and Emanuel Chrysoloras died at Constance, on a public mission from the emperor to the council.

The Greek  
in Italy,  
A. D. 1400.  
1600.

After his example, the restoration of the Greek letters in Italy was prosecuted by a series of emigrants, who were destitute of fortune, and endowed with learning, or at least with language. From the terror or oppression of the Turkish arms, the natives of Thessalonica and Constantinople escaped to a land of freedom, curiosity, and wealth. The synod introduced into Florence the lights of the Greek church and the oracles of the Platonic philosophy; and the fugitives who adhered to the union had the double merit of renouncing their country, not only for the christian, but for the catholic, cause. A patriot, who sacrifices his party and conscience to the allurements of favour, may be pos-

<sup>1</sup> Hinc Græcæ Latinæque scholæ exortæ sunt, Guarino Philolpho, Leonardo Aretino, Caroloque, ac plerisque aliis tanquam ex equo Trojano prodeuntibus, quorum emulatione multa ingenia deinceps at tandem excitata sunt (Platina in Bonifacio IX). Another Italian writer adds the names of Paulus Petrus Vergerius, Omnibonus Vincentius, Poggius, Franciscus Barbarus, &c. But I question whether a rigid chronology would allow Chrysoloras all these eminent scholars (Hodius, p. 26-27, &c.).

sessed, however, of the private and social virtues: he no longer hears the reproachful epithets of slave and apostate; and the consideration which he acquires among his new associates, will restore in his own eyes the dignity of his character. The prudent conformity of Bessarion was rewarded with the Roman purple: he fixed his residence in Italy, and the Greek cardinal, the titular patriarch of Constantinople, was respected as the chief and protector of his nation:<sup>k</sup> his abilities were exercised in the legations of Bologna, Venice, Germany, and France; and his election to the chair of St. Peter floated for a moment on the uncertain breath of a conclave.<sup>l</sup> His ecclesiastical honours diffused a splendour and pre-eminence over his literary merit and service: his palace was a school; as often as the cardinal visited the Vatican, he was attended by a learned train of both nations;<sup>m</sup> of men applauded by themselves and the public; and whose writings, now overspread with dust, were popular and useful in their own times. I shall not attempt to enumerate the restorers of Grecian literature in the fifteenth century; and it may be sufficient to mention with gratitude

CHAP.  
LXVI.

Cardinal  
Bessarion,  
&c.

<sup>k</sup> See in Hody the article of Bessarion (p. 136-177). Theodore Gaza, George of Trebizond, and the rest of the Greeks whom I have named or omitted, are inserted in their proper chapters of his learned work. See likewise Tiraboschi, in the first and second parts of the sixth tome.

<sup>l</sup> The cardinals knocked at his door, but his conclavist refused to interrupt the studies of Bessarion: "Nicholas," said he, "thy respect has cost thee an hat, and me the tiara."

<sup>m</sup> Such as George of Trebizond, Theodore Gaza, Argyropolus Andronicus of Thessalonica, Philolphus, Poggins, Blondus, Nicholas Perrot, Valla, Campanus, Platina, &c. Viri (says Hody with the pious seal of a scholar) nullo ævo perituri (p. 156).



CHAP.  
LXVI.

.....

Their  
faults and  
merits.

the names of Theodore Gaza, of George of Trebizond, of John Argyropulus, and Demetrius Chalcocondyles, who taught their native language in the schools of Florence and Rome. Their labours were not inferior to those of Besarion, whose purple they revered, and whose fortune was the secret object of their envy. But the lives of these grammarians were humble and obscure; they had declined the lucrative paths of the church: their dress and manners secluded them from the commerce of the world; and since they were confined to the merit, they might be content with the rewards, of learning. From this character, Janus Lascaris<sup>a</sup> will deserve an exception. His eloquence, politeness, and imperial descent, recommended him to the French monarchs; and in the same cities he was alternately employed to teach and to negotiate. Duty and interest prompted them to cultivate the study of the Latin language; and the most successful attained the faculty of writing and speaking with fluency and elegance in a foreign idiom. But they ever retained the inveterate vanity of their country: their praise, or at least their esteem, was reserved for the national writers, to whom they owed their fame and subsistence; and they sometimes betrayed their contempt in licentious criticism or satire on Virgil's poetry

<sup>a</sup> He was born before the taking of Constantinople, but his honourable life was stretched far into the sixteenth century (A. D. 1535). Leo X. and Francis I. were his noblest patrons, under whose auspices he founded the Greek colleges of Rome and Paris (Hody, p. 247-275). He left posterity in France; but the counts de Vintimille, and their numerous branches, derive the name of Lascaris from a doubtful marriage in the thirteenth century with the daughter of a Greek emperor (Ducange Fam. Byzant, p. 224-230).

and the oratory of Tully.\* The superiority of these masters arose from the familiar use of a living language; and their first disciples were incapable of discerning how far they had degenerated from the knowledge, and even the practice, of their ancestors. A vicious pronunciation,<sup>p</sup> which they introduced, was banished from the schools by the reason of the succeeding age. Of the power of the Greek accents they were ignorant, and those musical notes, which, from an Attic tongue, and to an Attic ear, must have been the secret soul of harmony, were to their eyes, as to our own, no more than minute and unmeaning marks, in prose superfluous, and troublesome in verse. The art of grammar they truly possessed; the valuable fragments of Apollonius and Herodian were transfused into their

CHAP.  
LXVI.  
.....

\* Two of his epigrams against Virgil, and three against Tully, are preserved and refuted by Franciscus Floridus who can find no better names than *Græculus ineptus et impudens* (Hody, p. 274). In our own times, an English critic has accused the *Æneid* of containing *multa languida, nugatoria, spiritu et majestate carminis heroici defecta*; many such verses as he, the said Jeremiah Markland, would have been ashamed of owning (*præfat. ad Statii Sylvas*, p. 21, 22).

<sup>p</sup> Emanuel Chrysoloras, and his colleagues, are accused of ignorance, envy, or avarice (*Sylloge, &c. tom. ii, p. 235*). The modern Greeks pronounce the  $\beta$  as a V consonant, and confound three vowels ( $\alpha$  :  $\upsilon$ ), and several diphthongs. Such was the vulgar pronunciation which the stern Gardiner maintained by penal statutes in the university of Cambridge; but the monosyllable  $\beta\alpha$  represented to an Attic ear the bleating of sheep, and a bellweather is better evidence than a bishop or a chancellor. The treatises of those scholars, particularly Erasmus, who asserted a more classical pronunciation, are collected in the *Sylloge of Havercamp*, (2 vols. in octavo, Lugd. Bat. 1736, 1740): but it is difficult to paint sounds by words, and in their reference to modern use, they can be understood only by their respective countrymen. We may observe, that our peculiar pronunciation of the  $\theta$ , *th*, is approved by Erasmus (*tom. ii, p. 130*).

CHAP.  
LXVI.  
.....

lessons; and their treatises of syntax and etymology, though devoid of philosophic spirit, are still useful to the Greek student. In this shipwreck of the Byzantine libraries, each fugitive seized a fragment of treasure, a copy of some author, who, without his industry, might have perished: the transcripts were multiplied by an assiduous, and sometimes an elegant pen; and the text was corrected and explained by their own comments, or those of the elder scholiasts. The sense, though not the spirit, of the Greek classics, was interpreted to the Latin world: the beauties of style evaporate in a version; but the judgment of Theodore Gaza selected the more solid works of Aristotle and Theophrastus, and their natural histories of animals and plants opened a rich fund of genuine and experimental science.

The Platon-  
ic phi-  
losophy.

Yet the fleeting shadows of metaphysics were pursued with more curiosity and ardour. After a long oblivion, Plato was revived in Italy by a venerable Greek,<sup>1</sup> who taught in the house of Cosmo of Medicis. While the synod of Florence was involved in theological debate, some beneficial consequences might flow from the study of his elegant philosophy: his style is the purest standard of the Attic dialect; and his sublime thoughts are sometimes adapted to familiar conversation, and sometimes adorned with the richest colours of poetry and eloquence. The

<sup>1</sup> George Gemistus Pletho, a various and voluminous writer, the master of Bessarion, and all the Platonists of the times. He visited Italy in his old age, and soon returned to end his days in Peloponnesus. See the curious diatribe of Leo Allatius de Georgiis, in Fabricius (Bibliot. Græc. tom. x, p. 739-750).

dialogues of Plato are a dramatic picture of the life and death of a sage; and as often as he descends from the clouds, his moral system inculcates the love of truth, of our country, and of mankind. The precept and example of Socrates recommended a modest doubt and liberal inquiry: and if the Platonists, with blind devotion, adored the visions and errors of their divine master, their enthusiasm might correct the dry dogmatic method of the Peripatetic school. So equal, yet so opposite, are the merits of Plato and Aristotle, that they may be balanced in endless controversy; but some spark of freedom may be produced by the collision of adverse servitude. The modern Greeks were divided between the two sects: with more fury than skill they fought under the banner of their leaders; and the field of battle was removed in their flight from Constantinople to Rome. But this philosophical debate soon degenerated into an angry and personal quarrel of grammarians; and Besarion, though an advocate for Plato, protected the national honour, by interposing the advice and authority of a mediator. In the gardens of the Medici, the academical doctrine was enjoyed by the polite and learned: but their philosophic society was quickly dissolved; and if the writings of the Attic sage were perused in the closet, the more powerful Stagyrte continued to reign the oracle of the church and school.\*

I have fairly represented the literary merits of

\* The state of the Platonic philosophy in Italy is illustrated by Boivin (*Mem. de l'Acad. des Inscriptions*, tom. II, p. 715-720) and Tiraboschi (tom. vi, p. i p. 259-282).

CHAP.  
LXVI.

Emulation  
and pro-  
gress of  
the Latins

Nicholas V  
A. D. 1447  
1455.

the Greeks; yet it must be confessed that they were seconded and surpassed by the ardour of the Latins. Italy was divided into many independent states; and at that time, it was the ambition of princes and republics to vie with each other in the encouragement and reward of literature. The fame of Nicholas the fifth<sup>\*</sup> has not been adequate to his merits. From a plebeian origin, he raised himself by his virtue and learning: the character of the man prevailed over the interest of the pope; and he sharpened those weapons which were soon pointed against the Roman church.<sup>†</sup> He had been the friend of the most eminent scholars of the age: he became their patron; and such was the humility of his manners, that the change was scarcely discernible either to them or to himself. If he pressed the acceptance of a liberal gift, it was not as the measure of desert, but as the proof of benevolence; and when modest merit declined his bounty, "accept it," would he say with a consciousness of his own worth; "you will not always have a Nicholas among ye." The influence of the holy see pervaded Christendom; and he exerted that influence in the search, not of benefices, but of books. From the ruins of

<sup>\*</sup> See the Life of Nicholas V. by two contemporary authors, Janotus Manettus (tom. iii, p. ii, p. 905-962), and Vespasian of Florence (tom. xiv, p. 267-290), in the collection of Maratori; and consult Tiraboschi (tom. vi, p. i, p. 46-52, 109) and Hody in the articles of Theodore Gaza, George of Trebizond, &c.

<sup>†</sup> Lord Bolingbroke observes, with truth and spirit, that the popes in this instance were worse politicians than the mustis, and that the charm which has bound mankind for so many ages was broken by the magicians themselves (*Letters on the Study of History*, l. vi, p. 165, 166, octavo edition, 1779).

the Byzantine libraries, from the darkest monasteries of Germany and Britain, he collected the dusty manuscripts of the writers of antiquity; and wherever the original could not be removed, a faithful copy was transcribed and transmitted for his use. The Vatican, the old repository for bulls and legends, for superstition and forgery, was daily replenished with more precious furniture; and such was the industry of Nicholas, that in a reign of eight years he formed a library of five thousand volumes. To his munificence the Latin world was indebted for the versions of Xenophon, Diodorus, Polybius, Thucydides, Herodotus, and Appian; of Strabo's Geography, of the Iliad, of the most valuable works of Plato and Aristotle, of Ptolemy and Theophrastus, and of the fathers of the Greek church. The example of the Roman pontiff was preceded or imitated by a Florentine merchant, who governed the republic without arms and without a title. Cosmo of Medicis<sup>a</sup> was a father of a line of princes, whose name and age are almost synonymous with the restoration of learning: his credit was ennobled into fame; his riches were dedicated to the service of mankind; he corresponded at once with Cairo and London; and a cargo of Indian spices and Greek books was often imported in the same vessel. The genius and education of his grandson Lorenzo rendered him not only a patron, but a judge and

Cosmo and  
Lorenzo of  
Medicis,  
A. D. 1433-  
1492.

<sup>a</sup> See the literary history of Cosmo and Lorenzo of Medicis, in Tiraboschi (tom. vi, p. l. i, c. 2), who bestows a due measure of praise on Alphonso of Arragon, king of Naples, the dukes of Milan, Ferrara, Urbino, &c. The republic of Venice has deserved the least from the gratitude of scholars.

CHAP.  
LXVI.

candidate, in the literary race. In his palace, distress was entitled to relief, and merit to reward: his leisure hours were delightfully spent in the Platonic academy: he encouraged the emulation of Demetrius Chalcondyles and Angelo Politian; and his active missionary Janus Lascaris returned from the East with a treasure of two hundred manuscripts, fourscore of which were as yet unknown in the libraries of Europe.\* The rest of Italy was animated by a similar spirit, and the progress of the nation repaid the liberality of her princes. The Latins held the exclusive property of their own literature; and these disciples of Greece were soon capable of transmitting and improving the lessons which they had imbibed. After a short succession of foreign teachers, the tide of emigration subsided; but the language of Constantinople was spread beyond the Alps; and the natives of France, Germany, and England,† imparted to their country the sacred fire which they had kindled in the schools of Florence and Rome.‡ In the productions of the mind, as in

\* Tiraboschi (tom. vi, p. i, p. 104), from the preface of Janus Lascaris to the Greek Anthology, printed at Florence 1494. Latebant (says Aldus in his preface to the Greek orators, apud Hodium, p. 249) in Atho Thraciæ monte. Eas Lascaris ..... in Italium reportavit. Miserat enim ipsam Laurentius ille Medices in Græciam ad inquirendos simul, et quantumvis emendos pretio bonos libros. It is remarkable enough that the research was facilitated by sultan Bajazet II.

† The Greek language was introduced into the university of Oxford in the last years of the fifteenth century, by Grocyn, Linacer, and Latimer, who had all studied at Florence under Demetrius Chalcondyles. See Dr. Knight's curious Life of Erasmus. Although a stout academical patriot, he is forced to acknowledge that Erasmus learned Greek at Oxford, and taught it at Cambridge.

‡ The jealous Italians were desirous of keeping a monopoly of Greek learning.

those of the soil, the gifts of nature are excelled by industry and skill: the Greek authors, forgotten on the banks of the Ilissus, have been illustrated on those of the Elbe and the Thames; and Bessarion or Gaza might have envied the superior science of the barbarians; the accuracy of Budæus, the taste of Erasmus, the copiousness of Stephens, the erudition of Scaliger, the discernment of Reiske, or of Bentley. On the side of the Latins, the discovery of printing was a casual advantage; but this useful art has been applied by Aldus, and his innumerable successors, to perpetuate and multiply the works of antiquity.\* A single manuscript imported from Greece is revived in ten thousand copies; and each copy is fairer than the original. In this form Homer and Plato would peruse with more satisfaction their own writings; and their scholiasts must resign the prize to the labours of our western editors.

Before the revival of classic literature, the barbarians in Europe were immersed in ignorance; and their vulgar tongues were marked with the

Use and  
abuse of  
ancient  
learning.

learning. When Aldus was about to publish the Greek scholiasts on Sophocles and Euripides, Cave (say they), cave hoc facias, ne barbari istis adjuti domi maneat, et pauciores in Italiam ventinent (Dr. Knight, in his Life of Erasmus, p. 365, from Beatus Rhenanus).

\* The press of Aldus Manutius, a Roman, was established at Venice about the year 1494; he printed above sixty considerable works of Greek literature, almost all for the first time; several containing different treatises and authors, and of several authors two, three, or four editions (Fabric. Bibliot. Græc. tom. xiii, p. 605, &c.) Yet his glory must not tempt us to forget, that the first Greek book, the Grammar of Constantine Lascaris, was printed at Milan, in 1476; and that the Florence Homer of 1488 displays all the luxury of the typographical art. See the *Annales Typographici* of Mattaire, and the *Bibliographie Instructive* of de Bure, a knowing bookseller of Paris.



CHAP.  
LXVI.

rudeness and poverty of their manners. The students of the more perfect idioms of Rome and Greece were introduced to a new world of light and science; to the society of the free and polished nations of antiquity; and to a familiar converse with those immortal men who spoke the sublime language of eloquence and reason. Such an intercourse must tend to refine the taste and to elevate the genius of the moderns; and yet, from the first experiments, it might appear that the study of the ancients had given fetters, rather than wings, to the human mind. However laudable, the spirit of imitation is of a servile cast; and the first disciples of the Greeks and Romans were a colony of strangers in the midst of their age and country. The minute and laborious diligence which explored the antiquities of remote times might have improved or adorned the present state of society; the critic and metaphysician were the slaves of Aristotle; the poets, historians, and orators, were proud to repeat the thoughts and words of the Augustan age; the works of nature were observed with the eyes of Pliny and Theophrastus; and some pagan votaries professed a secret devotion to the gods of Homer and Plato.<sup>b</sup> The Italians were op-

<sup>b</sup> I will select three singular examples of this classic enthusiasm.

1. At the synod of Florence, Gemistus Pletho said, in familiar conversation, to George of Trebizond, that in a short time mankind would unanimously renounce the gospel and the koran for a religion similar to that of the Gentiles (Leo Allatius, apud Fabricium, tom. x, p. 751).

2. Paul II. persecuted the Roman academy, which had been founded by Pomponius Lætus; and the principal members were accused of heresy, impiety, and *paganism* (Tiraboschi, tom. vi, p. i, p. 81, 82).

3. In the next century, some scholars and poets in France celebrated the

pressed by the strength and number of their ancient auxiliaries: the century after the deaths of Petrarch and Boccace was filled with a crowd of Latin imitators, who decently repose on our shelves; but in that era of learning, it will not be easy to discern a real discovery of science, a work of invention or eloquence, in the popular language of the country.\* But as soon as it had been deeply saturated with the celestial dew, the soil was quickened into vegetation and life; the modern idioms were refined: the classics of Athens and Rome inspired a pure taste and a generous emulation; and in Italy, as afterwards in France and England, the pleasing reign of poetry and fiction was succeeded by the light of speculative and experimental philosophy. Genius may anticipate the season of maturity; but in the education of a people, as in that of an individual, memory must be exercised, before the powers of reason and fancy can be expanded; nor may the artist hope to equal or surpass, till he has learned to imitate, the works of his predecessors.

the success of Jodelle's tragedy of Cleopatra, by a festival of Bacchus, and, as it is said, by the sacrifice of a goat (Bayle, Dictionaire, Jodelle. Fontenelle, tom. iii, p. 56-61). Yet the spirit of bigotry might often discern a serious impiety in the sportive play of fancy and learning.

\* The survivor of Boccace died in the year 1375; and we cannot place before 1480 the composition of the *Morgante Maggiore* of Palei, and the *Orlando Innamorato* of Boyardo (Traboschi, tom. vi, p. ii, p. 174-177.

## CHAP. LXVII.

*Schism of the Greeks and Latins.—Reign and character of Amurath the Second.—Crusade of Ladislaus, king of Hungary.—His defeat and death.—John Huniades.—Scanderbeg.—Constantine Palæologus, last emperor of the East.*

CHAP.  
LXVII.

Comparison of  
Rome and  
Constantinople.

THE respective merits of Rome and Constantinople are compared and celebrated by an eloquent Greek, the father of the Italian schools.\* The view of the ancient capital, the seat of his ancestors, surpassed the most sanguine expectations of Emanuel Chrysoloras; and he no longer blamed the exclamation of an old sophist, that Rome was the habitation, not of men, but of gods. Those gods, and those men, had long since vanished; but, to the eye of liberal enthusiasm, the majesty of ruin restored the image of her ancient prosperity. The monuments of the consuls and Cæsars, of the martyrs and apostles, engaged on all sides the curiosity of the philosopher and the christian; and he confessed, that in every age the arms and the religion of Rome were destined to reign over the earth. While

\* The epistle of Emanuel Chrysoloras to the emperor John Palæologus will not offend the eye or ear of a classical student (ad calcem Codini de Antiquitatibus G. R. p. 107-126). The superscription suggests a chronological remark, that John Palæologus II. was associated in the empire before the year 1414, the date of Chrysoloras's death. A still earlier date, at least 1408, is deduced from the age of his youngest sons, Demetrius and Thomas, who were both *Porphyrogeniti* (Ducange, Fam. Byzant. p. 244, 247).

Chrysoloras admired the venerable beauties of the mother, he was not forgetful of his native country, her fairest daughter, her imperial colony; and the Byzantine patriot expatiates with zeal and truth on the eternal advantages of nature, and the more transitory glories of art and dominion, which adorned, or had adorned, the city of Constantine. Yet the perfection of the copy still redounds (as he modestly observes) to the honour of the original, and parents are delighted to be renewed, and even excelled, by the superior merit of their children. "Constantinople," says the orator, "is situate on a commanding point, between Europe and Asia, between the Archipelago and the Euxine. By her interposition, the two seas, and the two continents, are united for the common benefit of nations; and the gates of commerce may be shut or opened at her command. The harbour, encompassed on all sides by the sea and the continent, is the most secure and capacious in the world. The walls and gates of Constantinople may be compared with those of Babylon: the towers are many; each tower is a solid and lofty structure; and the second wall, the outer fortification, would be sufficient for the defence and dignity of an ordinary capital. A broad and rapid stream may be introduced into the ditches; and the artificial island may be encompassed like Athens<sup>b</sup> by

<sup>b</sup> Somebody observed, that the city of Athens might be circumnavigated (τις εἶπεν τὴν πόλιν τῶν Ἀθηναίων περιβαλεῖν καὶ παραπλῆξαι καὶ περιπλῆξαι). But what may be true in a rhetorical sense of Constantinople, cannot be applied to the situation of Athens, five miles from the sea, and not intersected or surrounded by any navigable streams.

CHAP.  
LXVI.  
~~~~~

"land or water." Two strong and natural causes are alleged for the perfection of the model of New Rome. The royal founder reigned over the most illustrious nations of the globe; and in the accomplishment of his designs, the power of the Romans was combined with the art and science of the Greeks. Other cities have been reared to maturity by accident and time; their beauties are mingled with disorder and deformity; and the inhabitants, unwilling to move from their natal spot, are incapable of correcting the errors of their ancestors, and the original vices of situation or climate. But the free idea of Constantinople was formed and executed by a single mind; and the primitive model was improved by the obedient zeal of the subjects and successors of the first monarch. The adjacent isles were stored with an inexhaustible supply of marble; but the various materials were transported from the most remote shores of Europe and Asia; and the public and private buildings, and palaces, churches, aqueducts, cisterns, porticoes, columns, baths, and hippodromes, were adapted to the greatness of the capital of the East. The superfluity of wealth was spread along the shore of Europe and Asia; and the Byzantine territory, as far as the Euxine, the Hellespont, and the long wall, might be considered as a populous suburb and a perpetual garden. In this flattering picture, the past and the present, the times of prosperity and decay, are artfully confounded; but a sigh and a confession escape from the orator, that his wretched country was the shadow and sepulchre of its former self. The

works of ancient sculpture had been defaced by christian zeal or barbaric violence; the fairest structures were demolished; and the marbles of Paros or Numidia were burnt for lime, or applied to the meanest uses. Of many a statue, the place was marked by an empty pedestal; of many a column, the size was determined by a broken capital; the tombs of the emperors were scattered on the ground; the stroke of time was accelerated by storms and earthquakes; and the vacant space was adorned, by vulgar tradition, with fabulous monuments of gold and silver. From these wonders which lived only in memory or belief, he distinguishes, however, the porphyry pillar, the column and colossus of Justinian,\* and the church, more especially the dome, of St. Sophia; the best conclusion, since it could not be described according to its merits, and after it no other object could deserve to be mentioned. But he forgets, that a century before, the trembling fabrics of the colossus and the church had been saved and supported by the timely care of Andronicus the elder. Thirty years after the emperor had fortified St. Sophia with two new buttresses or pyramids, the eastern hemisphere suddenly gave way; and the images, the altars, and the sanctuary, were crushed by the falling ruin. The mischief indeed was

\* Nicephorus Gregoras has described the colossus of Justinian (l. vii, 12): but his measures are false and inconsistent. The editor Boivin consulted his friend Cirardon; and the sculptor gave him the true proportions of an equestrian statue. That of Justinian was still visible to Peter Gyllius, not on the column, but in the outward court of the seraglio; and he was at Constantinople when it was melted down, and cast into a brass cannon (de Topograph. c. F. l. ii, c. 17).

CHAP. LXVII. speedily repaired; the rubbish was cleared by the incessant labour of every rank and age; and the poor remains of riches and industry were consecrated by the Greeks to the most stately and venerable temple of the East.<sup>d</sup>

The Greek schism after the council of Florence, A. D. 1440-1448.

The last hope of the falling city and empire was placed in the harmony of the mother and daughter, in the maternal tenderness of Rome, and the filial obedience of Constantinople. In the synod of Florence, the Greeks and Latins had embraced, and subscribed, and promised; but these signs of friendship were perfidious or fruitless;<sup>e</sup> and the baseless fabric of the union vanished like a dream.<sup>f</sup> The emperor and his prelates returned home in the Venetian gallies; but as they touched at the Morea and the isles of Corfu and Lesbos, the subjects of the Latins complained that the pretended union would be an instrument of oppression. No sooner did they land on the Byzantine shore, than they were saluted, or rather assailed, with a general murmur of zeal and discontent. During their ab-

<sup>d</sup> See the decay and repairs of St. Sophia, in Nicephorus Gregoras (l. vii, 12, l. xv, 2). The building was propped by Andronicus in 1317; the eastern hemisphere fell in 1345. The Greeks, in their pompous rhetoric, exalted the beauty and holiness of the church, an earthly heaven, the abode of angels, and of God himself, &c.

<sup>e</sup> The genuine and original narrative of Syropulus (p. 312-351) opens the schism from the first offices of the Greeks at Venice, to the general opposition at Constantinople of the clergy and people.

<sup>f</sup> On the schism of Constantinople, see Phranza (l. ii, c. 17), Laonicus Chalcondyles (l. vi, p. 155, 156), and Ducas (c. 31); the last of whom writes with truth and freedom. Among the moderns we may distinguish the continuator of Fleury (tom. xxiii, p. 338, &c. 401, 420, &c.) and Spondanus (A. D. 1440-30). The sense of the latter is drowned in prejudice and passion, as soon as Rome and religion are concerned.

sence, above two years, the capital had been deprived of its civil and ecclesiastical rulers: fanaticism fermented in anarchy; the most furious monks reigned over the conscience of women and bigots; and the hatred of the Latin name was the first principle of nature and religion. Before his departure for Italy, the emperor had flattered the city with the assurance of a prompt relief and a powerful succour; and the clergy, confident in their orthodoxy and science, had promised themselves and their flocks an easy victory over the blind shepherds of the West. The double disappointment exasperated the Greeks: the conscience of the subscribing prelates was awakened; the hour of temptation was past; and they had more to dread from the public resentment, than they could hope from the favour of the emperor or the pope. Instead of justifying their conduct, they deplored their weakness, professed their contrition, and cast themselves on the mercy of God and of their brethren. To the reproachful question, what had been the event or use of their Italian synod? they answered, with sighs and tears, "Alas! we have made a new faith; we have exchanged piety for impiety; we have betrayed the immaculate sacrifice; and we are become *Azymiles*." (The *Azymites* were those who celebrated the communion with unleavened bread; and I must retract or qualify the praise which I have bestowed on the growing philosophy of the times). "Alas! we have been seduced by distress, by fraud, and by the hopes and fears of a transitory life. The hand that has signed the union should be cut



CHAP.  
LXVII.

“ off; and the tongue that has pronounced the  
“ Latin creed deserves to be torn from the root.”

The best proof of their repentance was an increase of zeal for the most trivial rites and the most incomprehensible doctrines; and an absolute separation from all, without excepting their prince, who preserved some regard for honour and consistency. After the decease of the patriarch Joseph, the archbishops of Heraclea and Trebizond had courage to refuse the vacant office; and cardinal Bessarion preferred the warm and comfortable shelter of the Vatican. The choice of the emperor and his clergy was confined to Metrophanes of Cyzicus; he was consecrated in St. Sophia, but the temple was vacant. The cross-bearers abdicated their service; the infection spread from the city to the villages; and Metrophanes discharged, without effect, some ecclesiastical thunders against a nation of schismatics. The eyes of the Greeks were directed to Mark of Ephesus, the champion of his country; and the sufferings of the holy confessor were repaid with a tribute of admiration and applause. His example and writings propagated the flame of religious discord; age and infirmity soon removed him from the world; but the gospel of Mark was not a law of forgiveness; and he requested with his dying breath, that none of the adherents of Rome might attend his obsequies, or pray for his soul.

The schism was not confined to the narrow limits of the Byzantine empire. Secure under the Mamaluke sceptre, the three patriarchs of Alexandria, Antioch, and Jerusalem, assembled

a numerous synod; disowned their representatives at Ferrara and Florence; condemned the creed and council of the Latins; and threatened the emperor of Constantinople with the censures of the Eastern church. Of the sectaries of the Greek communion, the Russians were the most powerful, ignorant, and superstitious. Their primate, the cardinal Isidore, hastened from Florence to Moscō,<sup>a</sup> to reduce the independent nation under the Roman yoke. But the Russian bishops had been educated at mount Athos; and the prince and people embraced the theology of their priests. They were scandalized by the title, the pomp, the Latin cross, of the legate, the friend of those impious men who shaved their beards, and performed the divine office with gloves on their hands, and rings on their fingers: Isidore was condemned by a synod; his person was imprisoned in a monastery; and it was with extreme difficulty that the cardinal could escape from the hands of a fierce and fanatic people.<sup>b</sup> The Russians refused a passage to the missionaries of Rome who aspired to convert the pagans beyond the Tanais,<sup>c</sup> and

<sup>a</sup> Isidore was metropolitan of Kiow; but the Greeks subject to Poland have removed that see from the ruins of Kiow to Lemberg, or Leopold (Herbestein in Ramusio, tom ii, p. 127). On the other hand, the Russians transferred their spiritual obedience to the archbishop, who became, in 1588, the patriarch of Moscow (Luvesque, Hist. de Russie, tom. iii, p. 188, 190, from a Greek manuscript at Turin, *Iter et labores Archiepiscopi Arsenii*).

<sup>b</sup> The curious narrative of Levesque (Hist. de Russie, tom. ii, p. 242-247) is extracted from the patriarchal archives. The scenes of Ferrara and Florence are described by ignorance and passion; but the Russians are credible in the account of their own prejudices.

<sup>c</sup> The shamanism, the ancient religion of the Samanæans and Gymnosophists

CHAP.  
LXVII.

their refusal was justified by the maxim, that the guilt of idolatry is less damnable than that of schism. The errors of the Bohemians were excused by their abhorrence for the pope; and a deputation of the Greek clergy solicited the friendship of those sanguinary enthusiasts.<sup>1</sup> While Eugenius triumphed in the union and orthodoxy of the Greeks, his party was contracted to the walls, or rather to the palace, of Constantinople. The zeal of Palæologus had been excited by interest; it was soon cooled by opposition: an attempt to violate the national belief might endanger his life and crown; nor could the pious rebels be destitute of foreign and domestic aid. The sword of his brother Demetrius, who in Italy had maintained a prudent and popular silence, was half unsheathed in the cause of religion; and Amurath, the Turkish sultan, was displeased and alarmed by the seeming friendship of the Greeks and Latins.

Reign and  
character  
of Amu-  
rath II.,  
A. D. 1421-  
1461.  
Feb. 9.

“ Sultan Murad, or Amurath, lived forty-nine,  
“ and reigned thirty, years, six months, and eight  
“ days. He was a just and valiant prince, of a  
“ great soul, patient of labours, learned, merci-

nosophists, has been driven, by the more popular Bramins, from India into the northern deserts: the naked philosophers were compelled to wrap themselves in fur; but they insensibly sunk into wizards and physicians. The Mordvans and Tcheremisses, in the European Russia, adhere to this religion, which is formed on the earthly model of one king or God, his ministers or angels, and the rebellious spirits who oppose his government. As these tribes of the Volga have no images, they might more justly retort on the Latin missionaries the name of idolaters (Levesque, *Hist. des Peuples soumis à la Domination des Russes*, tom. i, p. 194-237, 423-460)

<sup>1</sup> Spondaus, *Annal. Eccles.* tom. ii, A. D. 1451, No. 13. The epistle of the Greeks, with a Latin version, is extant in the college library at Prague.

“ful, religious, charitable; a lover and encourager of the studious, and of all who excelled in any art or science; a good emperor, and a great general. No man obtained more, or greater, victories than Amurath; Belgrade alone withstood his attacks. Under his reign, the soldier was ever victorious, the citizen rich and secure. If he subdued any country, his first care was to build moschs and caravanserai, hospitals and colleges. Every year he gave a thousand pieces of gold to the sons of the prophet; and sent two thousand five hundred to the religious persons at Mecca, Medina, and Jerusalem.”<sup>1</sup> This portrait is transcribed from the historian of the Othman empire: but the applause of a servile and superstitious people has been lavished on the worst of tyrants, and the virtues of a sultan are often the vices most useful to himself, or most agreeable to his subjects. A nation ignorant of the equal benefits of liberty and law, must be awed by the flashes of arbitrary power: the cruelty of a despot will assume the character of justice; his profusion, of liberality; his obstinacy, of firmness. If the most reasonable excuse be rejected, few acts of obedience will be found impossible; and guilt must tremble, where innocence cannot always be secure. The tranquillity of the people, and the discipline of the troops, were best maintained by perpetual action in the field; war was

<sup>1</sup> See Cantemir, History of the Othman Empire, p. 94. Murad, or Morad, may be more correct, but I have preferred the popular name, to that obscure diligence which is rarely successful in translating an Oriental into the Roman alphabet.

CHAP.  
LXVII.

the trade of the janizaries; and those who survived the peril, and divided the spoil, applauded the generous ambition of their sovereign. To propagate the true religion, was the duty of a faithful mussulman: the unbelievers were *his* enemies, and those of the prophet; and, in the hands of the Turks, the scymetar was the only instrument of conversion. Under these circumstances, however, the justice and moderation of Amurath are attested by his conduct, and acknowledged by the christians themselves; who consider a prosperous reign and a peaceful death as the reward of his singular merits. In the vigour of his age and military power, he seldom engaged in a war till he was justified by a previous and adequate provocation: the victorious sultan was disarmed by submission; and in the observance of treaties, his word was inviolate and sacred.<sup>m</sup> The Hungarians were commonly the aggressors: he was provoked by the revolt of Scanderbeg; and the perfidious Caramanian was twice vanquished, and twice pardoned, by the Ottoman monarch. Before he invaded the Morea, Thebes had been surprised by the despot: in the conquest of Thessalonica, the grandson of Bajazet might dispute the recent purchase of the Venetians; and after the first siege of Constantinople, the sultan was never tempted, by the distress, the absence, or the injuries of Palæologus, to extinguish the dying light of the Byzantine empire.

<sup>m</sup> See Chalcondyles (l. vii, p. 186, 198), Ducas (c. 33), and Marinus Barletius (in Vit. Scanderbeg, p. 146, 146). In his good faith towards the garrison of Sfetigrade, he was a lesson and example to his son Mahomet.

But the most striking feature in the life and character of Amurath is the double abdication of the Turkish throne; and, were not his motives debased by an alloy of superstition, we must praise the royal philosopher,<sup>a</sup> who, at the age of forty, could discern the vanity of human greatness. Resigning the sceptre to his son, he retired to the pleasant residence of Magnesia; but he retired to the society of saints and hermits. It was not till the fourth century of the Hegira, that the religion of Mahomet had been corrupted by an institution so adverse to his genius; but in the age of the crusades, the various orders of dervishes were multiplied by the example of the christian, and even the Latin, monks.<sup>o</sup> The lord of nations submitted to fast, and pray, and turn round in endless rotation with the fanatics, who mistook the giddiness of the head for the illumination of the spirit.<sup>p</sup> But he was soon awakened from this dream of enthusiasm, by the Hungarian invasion; and his obedient son was the foremost to urge the public danger and wishes of the people. Under the

CHAP.  
LXVII.

His double  
abdication  
A. D. 1442-  
1444.

<sup>a</sup> Voltaire (*Essai sur l'Histoire Generale*, c. 29, p. 283, 284) admires *le philosophe Tarz*: would he have bestowed the same praise on a christian prince for retiring to a monastery? In his way, Voltaire was a bigot, an intolerant bigot.

<sup>o</sup> See the articles *Dervische*, *Fakir*, *Nasser*, *Rohbaniat*, in d'Herbelot's *Bibliothèque Orientale*. Yet the subject is superficially treated from the Persian and Arabian writers. It is among the Turks that these orders have principally flourished.

<sup>p</sup> Rycaut (in the present *State of the Ottoman Empire*, p. 242-268) affords much information, which he drew from his personal conversation with the heads of the dervishes, most of whom ascribed their origin to the time of Orchan. He does not mention the *Zichide* of Chalcondyles (l. vii, p. 286), among whom Amurath retired: the *Seids* of that author are the descendants of Mahomet.

CHAP.  
LXVII.

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 banner of their veteran leader, the janizaries fought and conquered; but he withdrew from the field of Varna, again to pray, to fast, and to turn round to his Magnesian brethren. These pious occupations were again interrupted by the danger of the state. A victorious army disdained the inexperience of their youthful ruler: the city of Adrianople was abandoned to rapine and slaughter; and the unanimous divan implored his presence to appease the tumult, and prevent the rebellion, of the janizaries. At the well-known voice of their master, they trembled and obeyed; and the reluctant sultan was compelled to support his splendid servitude, till, at the end of four years, he was relieved by the angel of death. Age or disease, misfortune or caprice, have tempted several princes to descend from the throne; and they have had leisure to repent of their irretrievable step. But Amurath alone, in the full liberty of choice, after the trial of empire and solitude, has *repeated* his preference of a private life.

Eugenius  
forms a  
league  
against  
the Turks,  
A. D. 1448.

After the departure of his Greek brethren, Eugenius had not been unmindful of their temporal interest; and his tender regard for the Byzantine empire was animated by a just apprehension of the Turks, who approached, and might soon invade, the borders of Italy. But the spirit of the crusades had expired; and the coldness of the Franks was not less unreasonable than their headlong passion. In the eleventh century, a fanatic monk could precipitate Europe on Asia for the recovery of the holy sepulchre; but in the fifteenth, the most pressing motives of reli-

gion and policy were insufficient to unite the Latins in the defence of Christendom. Germany was an inexhaustible store-house of men and arms;<sup>\*</sup> but that complex and languid body required the impulse of a vigorous hand; and Frederic the third was alike impotent in his personal character and his imperial dignity. A long war had impaired the strength, without satiating the animosity, of France and England: but Philip, duke of Burgundy, was a vain and magnificent prince; and he enjoyed, without danger or expence, the adventurous piety of his subjects, who sailed, in a gallant fleet, from the coast of Flanders to the Hellespont. The maritime republics of Venice and Genoa were less remote from the scene of action; and their hostile fleets were associated under the standard of St. Peter. The kingdoms of Hungary and Poland, which covered as it were the interior pale of the Latin church, were the most nearly concerned to oppose the progress of the Turks. Arms were the patrimony of the Scythians and Sarmatians, and these nations might appear equal to the contest, could they point against

<sup>\*</sup> In the year 1431, Germany raised 40,000 horse, men at arms, against the Hussites of Bohemia (Lenfant, Hist. du Concile de Basle, tom. i, p. 318). At the siege of Nuys on the Rhine, in 1474, the princes, prelates, and cities, sent their respective quotas; and the bishop of Munster (qui n'est pas des plus grands) furnished 1400 horse, 6000 foot, all in green, with 1200 waggons. The united armies of the king of England and the duke of Burgundy scarcely equalled one-third of this German host (Memoires de Philippe de Comines, l. iv, c. 2). At present, six or seven hundred thousand men are maintained in constant pay and admirable discipline, by the powers of Germany.

<sup>\*</sup> It was not till the year 1444, that France and England could agree on a truce of some months. (See Rymer's Fœdera, and the chronicles of both nations).



CHAP.  
LXVII.

the common foe those swords that were so wantonly drawn in bloody and domestic quarrels. But the same spirit was adverse to concord and obedience: a poor country and a limited monarch are incapable of maintaining a standing force; and the loose bodies of Polish and Hungarian horse were not armed with the sentiments and weapons which, on some occasions, have given irresistible weight to the French chivalry. Yet, on this side, the designs of the Roman pontiff, and the eloquence of cardinal Julian, his legate, were promoted by the circumstances of the times;\* by the union of the two crowns on the head of Ladislaus, a young and ambitious soldier; by the valour of an hero, whose name, the name of John Huniades, was already popular among the christians, and formidable to the Turks. An endless treasure of pardons and indulgences was scattered by the legate; many private warriors of France and Germany enlisted under the holy banner; and the crusade derived some strength, or at least some reputation, from the new allies both of Europe and Asia. A fugitive despot of Servia exaggerated the dis-

\* In the Hungarian crusade, Spondanus (*Annal. Eccles. A. D. 1443, 1444*) has been my leading guide. He has diligently read, and critically compared, the Greek and Turkish materials, the historians of Hungary, Poland, and the West. His narrative is perspicuous; and where he can be free from a religious bias, the judgment of Spondanus is not contemptible.

† I have curtailed the harsh letter (*Wladislaus*) which most writers affix to his name, either in compliance with the Polish pronunciation, or to distinguish him from his rival, the infant Ladislaus of Austria. Their competition for the crown of Hungary is described by Callimachus (*l. iii, p. 447-486*), Bonfinius (*Decad. iii, l. iv*), Spondanus, and Lenfant.

tress and ardour of the christians beyond the Danube, who would unanimously rise to vindicate their religion and liberty. The Greek emperor," with a spirit unknown to his fathers, engaged to guard the Bosphorus, and to sally from Constantinople at the head of his national and mercenary troops. The sultan of Caramania<sup>\*</sup> announced the retreat of Amurath, and a powerful diversion in the heart of Anatolia; and if the fleets of the West could occupy at the same moment the straits of the Hellespont, the Ottoman monarchy would be dissevered and destroyed. Heaven and earth must rejoice in the perdition of the miscreants; and the legate, with prudent ambiguity, instilled the opinion of the invisible, perhaps the visible, aid of the Son of God, and his divine mother.

Of the Polish and Hungarian diets, a religious war was the unanimous cry; and Ladislaus, after passing the Danube, led an army of his confederate subjects as far as Sophia, the capital of the Bulgarian kingdom. In this expedition they obtained two signal victories, which were justly ascribed to the valour and conduct of Huniades. In the first, with a vanguard of ten thousand men, he surprised the Turkish camp; in the second, he vanquished

Ladislaus,  
king of Po-  
land and  
Hungary,  
marches  
against  
them.

\* The Greek historians, Phranza, Chalcondyles, and Ducas, do not ascribe to their prince a very active part in this crusade, which he seems to have promoted by his wishes, and injured by his fears.

<sup>2</sup> Cantemir (p. 88) ascribes to his policy the original plan, and transcribes his animating epistle to the king of Hungary. But the Mahometan powers are seldom informed of the state of Christendom; and the situation and correspondence of the knights of Rhodes must connect them with the sultan of Caramania.

CHAP.  
LXVII.  
.....

The Turk-  
ish peace

and made prisoner the most renowned of their generals, who possessed the double advantage of ground and numbers. The approach of winter, and the natural and artificial obstacles of mount Hæmus, arrested the progress of the hero, who measured a narrow interval of six days march from the foot of the mountains to the hostile towers of Adrianople, and the friendly capital of the Greek empire. The retreat was undisturbed; and the entrance into Buda was at once a military and religious triumph. An ecclesiastical procession was followed by the king and his warriors on foot: he nicely balanced the merits and rewards of the two nations; and the pride of conquest was blended with the humble temper of christianity. Thirteen bashaws, nine standards, and four thousand captives, were unquestionable trophies; and as all were willing to believe, and none were present to contradict, the crusaders multiplied, with unblushing confidence, the myriads of Turks whom they had left on the field of battle.<sup>7</sup> The most solid proof, and the most salutary consequence, of victory was a deputation from the divan to solicit peace, to restore Servia, to ransom the prisoners, and to evacuate the Hungarian frontier. By this treaty, the rational objects of the war were obtained: the king, the despot, and Huniades himself, in the diet of Segedin, were satisfied with public and private emolument; a truce of ten years was

<sup>7</sup> In their letters to the emperor Frederic III., the Hungarians slay 800,000 Turks in one battle; but the modest Julian reduces the slaughter to 8000, or even 2000, infidels (*Æneas Sylvius in Europ. c. 5, and epist. 44, 81, apud Spodanum*).

concluded; and the followers of Jesus and Mahomet, who swore on the gospel and the koran, attested the word of God as the guardian of truth and the avenger of perfidy. In the place of the gospel, the Turkish ministers had proposed to substitute the eucharist, the real presence of the catholic deity; but the christians refused to profane their holy mysteries; and a superstitious conscience is less forcibly bound by the spiritual energy, than by the outward and visible symbols, of an oath.\*

CHAP.  
LXVII.

During the whole transaction, the cardinal legate had observed a sullen silence, unwilling to approve, and unable to oppose, the consent of the king and people. But the diet was not dissolved before Julian was fortified by the welcome intelligence, that Anatolia was invaded by the Caramanian, and Thrace by the Greek, emperor; that the fleets of Genoa, Venice, and Burgundy, were masters of the Hellespont; and that the allies, informed of the victory, and ignorant of the treaty, of Ladislaus, impatiently waited for the return of his victorious army. "And is it thus," exclaimed the cardinal,\* "that you will desert their expectations and your

Violation  
of the  
peace,  
A. D. 1444.

\* See the origin of the Turkish war, and the first expedition of Ladislaus, in the fifth and sixth books of the third Decad of Bonifacius, who, in his division and style, copies Livy with tolerable success. Callimachus (l. ii, p. 487-496) is still more pure and authentic.

\* I do not pretend to warrant the literal accuracy of Julian's speech, which is variously worded by Callimachus (l. iii, p. 505-507), Bonifacius (Dec. iii, l. vi, p. 457, 458), and other historians, who might indulge their own eloquence, while they represent one of the orators of the age. But they all agree in the advice and arguments for perjury, which in the field of controversy are fiercely attacked by the protestants, and feebly defended by the catholics. The latter are discouraged by the misfortune of Warna.

CHAP.  
LXVII.  
.....

"own fortune? It is to them, to your God,  
"and your fellow-christians, that you have  
"pledged your faith; and that prior obligation  
"annihilates a rash and sacrilegious oath to the  
"enemies of Christ. His vicar on earth is the  
"Roman pontiff, without whose sanction you  
"can neither promise nor perform. In his name,  
"I absolve your perjury and sanctify your arms:  
"follow my footsteps in the paths of glory and  
"salvation; and if still ye have scruples, devolve  
"on my head the punishment and the sin." This  
mischievous casuistry was seconded by his re-  
spectable character, and the levity of popular as-  
semblies; war was resolved on the same spot  
where peace had so lately been sworn; and, in  
the execution of the treaty, the Turks were as-  
saulted by the christians, to whom, with some  
reason, they might apply the epithet of infidels.  
The falsehood of Ladislaus to his word and oath  
was palliated by the religion of the times: the  
most perfect, or at least the most popular, ex-  
cuse would have been the success of his arms  
and the deliverance of the Eastern church. But  
the same treaty which should have bound his  
conscience, had diminished his strength. On  
the proclamation of the peace, the French and  
German volunteers departed with indignant mur-  
murs, the Poles were exhausted by distant war-  
fare, and perhaps disgusted with foreign com-  
mand; and their palatines accepted the first li-  
cence, and hastily retired to their provinces and  
castles. Even Hungary was divided by faction,  
or restrained by a laudable scruple; and the re-  
lics of the crusade that marched in the second

expedition were reduced to an inadequate force of twenty thousand men. A Wallachian chief, who joined the royal standard with his vassals, presumed to remark that their numbers did not exceed the hunting retinue that sometimes attended the sultan; and the gift of two horses of matchless speed might admonish Ladislaus of his secret foresight of the event. But the despot of Servia, after the restoration of his country and children, was tempted by the promise of new realms; and the inexperience of the king, the enthusiasm of the legate, and the martial presumption of Huniades himself, were persuaded that every obstacle must yield to the invincible virtue of the sword and the cross. After the passage of the Danube, two roads might lead to Constantinople and the Hellespont; the one direct, abrupt, and difficult, through the mountains of Hæmus; the other, more tedious and secure, over a level country, and along the shores of the Euxine, in which their flanks, according to the Scythian discipline, might always be covered by a moveable fortification of waggons. The latter was judiciously preferred; the catholics marched through the plains of Bulgaria, burning, with wanton cruelty, the churches and villages of the christian natives; and their last station was at Warna, near the sea-shore; on which the defeat and death of Ladislaus have bestowed a memorable name.<sup>b</sup>

<sup>b</sup> Warna, under the Grecian name of Odessus, was a colony of the Milesians, which they denominated from the hero Ulyssus (Cellarius, tom. i, p. 374, d'Anville, tom. i, p. 312). According to Arrian's Periplus of the Euxine (p. 24, 25, in the first volume of Hudson's Geographers),

CHAP.  
LXVII  
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Battle of  
Warna,  
A. D. 1444,  
Nov. 10.

It was on this fatal spot, that, instead of finding a confederate fleet to second their operations, they were alarmed by the approach of Amurath himself, who had issued from his Magnesian solitude, and transported the forces of Asia to the defence of Europe. According to some writers, the Greek emperor had been awed, or seduced, to grant the passage of the Bosphorus, and an indelible stain of corruption is fixed on the Genoese, or the pope's nephew, the catholic admiral, whose mercenary connivance betrayed the guard of the Hellespont. From Adrianople, the sultan advanced by hasty marches, at the head of sixty thousand men; and when the cardinal, and Huniades, had taken a nearer survey of the numbers and order of the Turks, these ardent warriors proposed the tardy and impracticable measure of a retreat. The king alone was resolved to conquer or die; and his resolution had almost been crowned with a glorious and salutary victory. The princes were opposite to each other in the centre; and the beglerbegs, or generals of Anatolia and Romania, commanded on the right and left against the adverse divisions of the despot and Huniades. The Turkish wings were broken on the first onset, but the advantage was fatal; and the rash victors, in the heat of the pursuit, were carried away far from the annoyance of the enemy or the support of their friends. When Amurath

phers), it was situate 1740 stadia, or furlongs, from the mouth of the Danube, 2140 from Byzantium, and 360 to the north of a ridge or promontory of Mount Hæmus, which advances into the sea.

beheld the flight of his squadrons, he despaired of his fortune and that of the empire: a veteran janizary seized his horse's bridle; and he had magnanimity to pardon and reward the soldier who dared to perceive the terror, and arrest the flight, of his sovereign. A copy of the treaty, the monument of christian perfidy, had been displayed in the front of battle; and it is said, that the sultan in his distress, lifting his eyes and his hands to heaven, implored the protection of the God of truth; and called on the prophet Jesus himself to avenge the impious mockery of his name and religion.\* With inferior numbers and disordered ranks, the king of Hungary rushed forwards in the confidence of victory, till his career was stopped by the impenetrable phalanx of the janizaries. If we may credit the Ottoman annals, his horse was pierced by the javelin of Amurath;† he fell among the spears of the infantry; and a Turkish soldier proclaimed with a loud voice, "Hungarians, behold the head of your king!" The death of Ladislaus was the signal of their defeat. On his return from an intemperate pursuit, Huniades deplored his error and the public loss: he strove to rescue the royal body, till he was overwhelmed by the

Death of  
Ladislaus.

\* Some christian writers affirm, that he drew from his bosom the host or wafer on which the treaty had not been sworn. The Möslems suppose, with more simplicity, an appeal to God and his prophet Jesus, which is likewise insinuated by Callimachus, (l. iii, p. 516. Spondan. A. D. 1444, No. 9).

† A critic will always distrust these *spolia opima* of a victorious general, so difficult for valour to obtain, so easy for flattery to invent (Cantemir, p. 90, 91). Callimachus (l. iii, p. 517) more simply and probably affirms, *supervenientibus janizariis, telorum multitudine, non tam confensus est, quam obrutus.*



CHAP.  
LXVII.

tumultuous crowd of the victors and vanquished; and the last efforts of his courage and conduct were exerted to save the remnant of his Wallachian cavalry. Ten thousand christians were slain in the disastrous battle of Warna: the loss of the Turks, more considerable in numbers, bore a smaller proportion to their total strength; yet the philosophic sultan was not ashamed to confess, that his ruin must be the consequence of a second and similar victory. At his command a column was erected on the spot where Ladislaus had fallen; but the modest inscription, instead of accusing the rashness, recorded the valour, and bewailed the misfortune, of the Hungarian youth.\*

The cardinal Julian.

Before I lose sight of the field of Warna, I am tempted to pause on the character and story of two principal actors, the cardinal Julian and John Huniades. Julian<sup>c</sup> Cæsarini was born of a noble family of Rome: his studies had embraced both the Latin and Greek learning, both the

\* Besides some valuable hints from *Æneas Sylvius*, which are diligently collected by *Spondanus*, our best authorities are three historians of the fifteenth century, *Philippus Callimachus* (*de Rebus a Vladislao Polonorum atque Hungarorum Rege gestis, libri lii, in Bel. Script. Rerum Hungaricarum, tom. i, p. 438-518*), *Bonfinius* (*decad. lii, l. v, p. 460-467*), and *Chalcocondyles* (*l. vii, p. 165-179*). The two first were Italians, but they passed their lives in Poland and Hungary (*Fabric. Bibliot. Latin. med. et infimæ Etatis, tom. i, p. 324. Vossius de Hist. Latin. l. iii, c. 8, 11. Bayle, Dictionaire, Bonfinius*). A small tract of *Fælix Petancius*, chancellor of Segnia (*ad calcem Caspinian. de Cæsaribus, p. 716-722*), represents the theatre of the war in the fifteenth century.

<sup>c</sup> *M. Lenfant* has described the origin (*Hist. du Concile de Basle, tom. i, p. 247, &c.*), and Bohemian campaign (*p. 315, &c.*), of cardinal Julian. His services at Basil and Ferrara, and his unfortunate end, are occasionally related by *Spondanus* and the continuator of *Fleury*.

sciences of divinity and law; and his versatile genius was equally adapted to the schools, the camp, and the court. No sooner had he been invested with the Roman purple, than he was sent into Germany to arm the empire against the rebels and heretics of Bohemia. The spirit of persecution is unworthy of a christian; the military profession ill becomes a priest; but the former is excused by the times; and the latter was ennobled by the courage of Julian, who stood dauntless and alone in the disgraceful flight of the German host. As the pope's legate, he opened the council of Basil; but the president soon appeared the most strenuous champion of ecclesiastical freedom; and an opposition of seven years was conducted by his ability and zeal. After promoting the strongest measures against the authority and person of Eugenius, some secret motive of interest or conscience engaged him to desert on a sudden the popular party. The cardinal withdrew himself from Basil to Ferrara; and, in the debates of the Greeks and Latins, the two nations admired the dexterity of his arguments and the depth of his theological erudition.\* In his Hungarian embassy we have already seen the mischievous effects of his sophistry and eloquence, of which Julian himself was the first victim. The cardinal, who performed the duties of a priest and a soldier, was lost in the defeat of Warna. The circum-

\* Syropulus honourably praises the talents of an enemy (p. 117);  
*ταυτα τινα ειπεν ο Ιουλιανος περὶ τὸν πρεσβυτερον αὐτῶν καὶ λόγιον, καὶ μετ' ἐπισήμης  
καὶ δεινότητος Ἑρτορίου.*

CHAP.  
LXVII.

stances of his death are variously related; but it is believed, that a weighty incumbrance of gold impeded his flight, and tempted the cruel avarice of some christian fugitives.

John Cor-  
vinus Hu-  
niades.

From an humble, or at least a doubtful, origin, the merit of John Huniades promoted him to the command of the Hungarian armies. His father was a Wallachian, his mother a Greek; her unknown race might possibly ascend to the emperors of Constantinople; and the claims of the Wallachians, with the surname of Corvinus, from the place of his nativity, might suggest a thin pretence for mingling his blood with the patricians of ancient Rome.<sup>a</sup> In his youth he served in the wars of Italy, and was retained, with twelve horsemen, by the bishop of Zagrab: the valour of the *white knight*<sup>1</sup> was soon conspicuous; he encreased his fortunes by a noble and wealthy marriage; and in the defence of the Hungarian borders, he won in the same year three battles against the Turks. By his influence, Ladislaus of Poland obtained the crown of Hungary; and the important service was rewarded by the title and office of waivod of Transylvania. The first of Julian's crusades added two Turkish laurels on his brow; and in the

<sup>a</sup> See Bonfinius, decad iii, iv, l. p. 423. Could the Italian historian pronounce, or the king of Hungary hear, without a blush, the absurd flattery, which confounded the name of a Wallachian village with the casual, though glorious, epithet of a single branch of the Valerian family at Rome?

<sup>1</sup> Philip de Comines (Memoires, l. vi, c. 13), from the tradition of the times, mentions him with high encomiums, but under the whimsical name of the Chevalier Blanc de Valaigne (Valachia). The Greek Chalcocondyles, and the Turks Annals of Leuncivius, presume to accuse his fidelity or valour.

public distress the fatal errors of *Warna* were forgotten. During the absence and minority of *Ladislaus* of Austria, the titular king, *Huniades* was elected supreme captain and governor of Hungary; and if envy at first was silenced by terror, a reign of twelve years supposes the arts of policy as well as of war. Yet the idea of a consummate general is not delineated in his campaigns; the white knight fought with the hand rather than the head, as the chief of desultory barbarians, who attack without fear, and fly without shame; and his military life is composed of a romantic alternative of victories and escapes. By the Turks, who employed his name to frighten their perverse children, he was corruptly denominated *Jancus Lain*, or the wicked: their hatred is the proof of their esteem; the kingdom which he guarded was inaccessible to their arms; and they felt him most daring and formidable, when they fondly believed the captain of his country irrecoverably lost. Instead of confining himself to a defensive war, four years after the defeat of *Warna* he again penetrated into the heart of Bulgaria; and in the plain of *Cossova* sustained, till the third day, the shock of the Ottoman army, four times more numerous than his own. As he fled alone through the woods of Wallachia, the hero was surprised by two robbers; but while they disputed a gold chain that hung at his neck, he recovered his sword, slew the one, terrified the other, and, after new perils of captivity or death, consoled by his presence an afflicted kingdom. But the last and most

CHAP.  
LXVII.

His defence  
of Bel-  
grade, and  
death,  
A. D. 1456,  
July 22,  
Sept. 4.

glorious action of his life was the defence of Belgrade against the powers of Mahomet the second in person. After a siege of forty days, the Turks, who had already entered the town, were compelled to retreat; and the joyful nations celebrated Huniades and Belgrade as the bulwarks of Christendom.\* About a month after this great deliverance, the champion expired; and his most splendid epitaph is the regret of the Ottoman prince, who sighed that he could no longer hope for revenge against the single antagonist who had triumphed over his arms. On the first vacancy of the throne, Matthias Corvinus, a youth of eighteen years of age, was elected and crowned by the grateful Hungarians. His reign was prosperous and long: Matthias aspired to the glory of a conqueror and a saint; but his purest merit is the encouragement of learning; and the Latin orators and historians, who were invited from Italy by the son, have shed the lustre of their eloquence on the father's character.<sup>1</sup>

In the list of heroes, John Huniades and Scan-

\* See Bonfinius (decad iii, l. viii, p. 492) and Spondanus (A. D. 1456, No. 1-7). Huniades shared the glory of the defence of Belgrade with Capistran, a Franciscan friar; and in their respective narratives, neither the saint nor the hero condescend to take notice of his rival's merit.

<sup>1</sup> See Bonfinius, decad iii, l. viii, decad iv, l. viii. The observations of Spondanus on the life and character of Matthias Corvinus are curious and critical (A. D. 1464, No. 1, 1475, No. 6, 1476, No. 14-16, 1490, No. 4, 5). Italian fame was the object of his vanity. His actions are celebrated in the *Epitome Rerum Hungaricarum* (p. 322-412) of Peter Ranzanus, a Silician. His wise and facetious sayings are registered by Galestus Martius of Narni (528-668); and we have a particular narrative of his wedding and coronation. These three tracts are all contained in the first vol. of Bel's *Scriptores Rerum Hungaricarum*.

derbeg are commonly associated;<sup>a</sup> and they are both entitled to our notice, since their occupation of the Ottoman arms delayed the ruin of the Greek empire. John Castriot, the father of Scanderbeg,<sup>a</sup> was the hereditary prince of a small district of Epirus or Albania, between the mountains and the Adriatic sea. Unable to contend with the sultan's power, Castriot submitted to the hard conditions of peace and tribute; he delivered his four sons as the pledges of his fidelity; and the christian youths, after receiving the mark of circumcision, were instructed in the mahometan religion, and trained in the arms and arts of Turkish policy.\* The three elder brothers were confounded in the crowd of slaves; and the poison to which their deaths are ascribed cannot be verified or disproved by any positive evidence. Yet the suspicion is in a great measure removed by the kind and paternal treatment of George Castriot, the fourth brother, who, from his tender youth, displayed the strength and spirit of a soldier. The successive overthrow of a Tartar and two Persians, who carried

CHAP.  
LXVII.

Birth and  
education  
of Scander-  
beg, prince  
of Albania,  
A. D. 1404-  
1413, &c.

<sup>a</sup> They are ranked by Sir William Temple, in his pleasing *Essay on Heroic Virtue* (Works, vol. iii, p. 385), among the seven chiefs who have deserved, without wearing, a royal crown; Belisarius, Narses, Gonsalvo of Cordova, William first prince of Orange, Alexander duke of Parma John Huniades, and George Castriot, or Scanderbeg.

<sup>a</sup> I could wish for some simple authentic memoirs of a friend of Scanderbeg, which would introduce me to the man, the time, and the place. In the old and national history of Marinus Barletius, a priest of Scodra (de Vita, Moribus, et Rebus gestis, Georgii Castrioti, &c. libri xiii, p. 367. Argentorat. 1537, in fol.), his gawdy and cumbersome robes are stuck with many false jewels. See likewise Chalcondyles, l. vii, p. 186, l. viii, p. 229.

\* His circumcision, education, &c. are marked by Marinus with brevity and reluctance (l. l. p. 6; 7).

CHAP.  
LXVII.

.....

a proud defiance to the Turkish court, recommended him to the favour of Amurath; and his Turkish appellation of Scanderbeg (*Iskender beg*), or the lord Alexander, is an indelible memorial of his glory and servitude. His father's principality was reduced into a province: but the loss was compensated by the rank and title of *saujak*, a command of five thousand horse, and the prospect of the first dignities of the empire. He served with honour in the wars of Europe and Asia; and we may smile at the art or credulity of the historian, who supposes that in every encounter he spared the christians, while he fell with a thundering arm on his mussulman foes. The glory of Huniades is without reproach; he fought in the defence of his religion and country; but the enemies who applaud the patriot have branded his rival with the name of traitor and apostate. In the eyes of the christians, the rebellion of Scanderbeg is justified by his father's wrongs, the ambiguous death of his three brothers, his own degradation, and the slavery of his country; and they adore the generous, though tardy, zeal, with which he asserted the faith and independence of his ancestors. But he had imbibed from his ninth year the doctrines of the koran; he was ignorant of the gospel; the religion of a soldier is determined by authority and habit; nor is it easy to conceive what new illumination, at the age of forty,<sup>p</sup> could

<sup>p</sup> Since Scanderbeg died A. D. 1466, in the 68d year of his age (Marinus, l. xiii, p. 370), he was born in 1403; since he was torn from his parents by the Turks when he was *novenes* (Marinus, l. i, p. 1, 6), that event must have happened in 1412, nine years before the accession of

be poured into his soul. His motives would be less exposed to the suspicion of interest or revenge, had he broken his chain from the moment that he was sensible of its weight; but a long oblivion had surely impaired his original right; and every year of obedience and reward had cemented the mutual bond of the sultan and his subject. If Scanderbeg had long harboured the belief of christianity and the intention of revolt, a worthy mind must condemn the base dissimulation, that could serve only to betray, that could promise only to be forsworn, that could actively join in the temporal and spiritual perdition of so many thousands of his unhappy brethren. Shall we praise a secret correspondence with Huniades, while he commanded the vanguard of the Turkish army? shall we excuse the desertion of his standard; a treacherous desertion, which abandoned the victory to the enemies of his benefactor? In the confusion of a defeat, the eye of Scanderbeg was fixed on the reis effendi or principal secretary: with a dagger at his breast, he extorted a firman or patent for the government of Albania; and the murder of the guiltless scribe and his train prevented the consequences of an immediate discovery. With some bold companions, to whom he had revealed his design, he escaped in the night, by rapid marches, from the field of battle to his paternal mountains, The gates of Croya were opened to the royal mandate: and no sooner did he command the

His revolt  
from the  
Turks,  
A. D. 1448-  
Nov. 28.

Amurath II., who must have inherited, not acquired, the Albania slave. Spondanus has remarked this inconsistency, A. D. 1481, No. 81, 1448, No. 14.



CHAP.  
LXVII.  
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fortress, than George Castriot dropt the mask of dissimulation; abjured the prophet and the sultan, and proclaimed himself the avenger of his family and country. The names of religion and liberty provoked a general revolt: the Albanians, a martial race, were unanimous to live and die with their hereditary prince; and the Ottoman garrisons were indulged in the choice of martyrdom or baptism. In the assembly of the states of Epirus, Scanderbeg was elected general of the Turkish war; and each of the allies engaged to furnish his respective proportion of men and money. From these contributions, from his patrimonial estate, and from the valuable salt-pits of Selina, he drew an annual revenue of two hundred thousand ducats;<sup>a</sup> and the entire sum, exempt from the demands of luxury, was strictly appropriated to the public use. His manners were popular; but his discipline was severe; and every superfluous vice was banished from his camp: his example strengthened his command; and under his conduct, the Albanians were invincible in their own opinion and that of their enemies. The bravest adventurers of France and Germany were allured by his fame and retained in his service; his standing militia consisted of eight thousand horse and seven thousand foot; the horses were small, the men were active: but he viewed with a discerning eye the difficulties and resources of the mountains; and, at the blaze of the beacons, the whole nation was distributed in the strongest posts. With such

<sup>a</sup> His revenue and forces are luckily given by Marinus (l. ii, p. 44).

unequal arms, Scanderbeg resisted twenty-three years the powers of the Ottoman empire; and two conquerors, Amurath the second, and his greater son, were repeatedly baffled by a rebel, whom they pursued with seeming contempt and implacable resentment. At the head of sixty thousand horse and forty thousand janizaries, Amurath entered Albania: he might ravage the open country, occupy the defenceless towns, convert the churches into moschs, circumcise the christian youths, and punish with death his adult and obstinate captives; but the conquests of the sultan were confined to the petty fortress of Sfetigrade; and the garrison, invincible to his arms, was oppressed by a paltry artifice and a superstitious scruple.\* Amurath retired with shame and loss from the walls of Croya, the castle and residence of the Castriots: the march, the siege, the retreat, were harassed by a vexatious, and almost invisible, adversary;† and the disappointment might tend to embitter, perhaps to shorten, the last days of the sultan.‡ In the fulness of conquest, Mahomet the second still felt at his bosom this domestic thorn: his lieutenants were

\* There were two Dibras, the upper and lower, the Bulgarian and Albanian: the former, 70 miles from Croya (l. i, p. 17), was contiguous to the fortress of Sfetigrade, whose inhabitants refused to drink from a well into which a dead dog had traiterously been cast (l. v, p. 139, 140). We want a good map of Epirus.

† Compare the Turkish narrative of Cantemir (p. 92) with the pompous and prolix declamation in the fourth, fifth, and sixth books of the Albanian priest, who has been copied by the tribe of strangers and moderns.

‡ In honour of his hero, Barletius (l. vi, p. 188-192) kills the sultan, by disease indeed, under the walls of Croya. But this audacious fiction is disproved by the Greeks and Turks, who agree in the time and manner of Amurath's death at Adrianople.

CHAP.  
LXVII.  
.....

permitted to negotiate a truce; and the Albanian prince may justly be praised as a firm and able champion of his national independence. The enthusiasm of chivalry and religion has ranked him with the names of Alexander and Pyrrhus: nor would they blush to acknowledge their intrepid countryman: but his narrow dominion, and slender powers, must leave him at an humble distance below the heroes of antiquity, who triumphed over the East and the Roman legions. His splendid achievements, the bashaws whom he encountered, the armies that he discomfited, and the three thousand Turks who were slain by his single hand, must be weighed in the scales of suspicious criticism. Against an illiterate enemy, and in the dark solitude of Epirus, his partial biographers may safely indulge the latitude of romance: but their fictions are exposed by the light of Italian history; and they afford a strong presumption against their own truth, by a fabulous tale of his exploits, when he passed the Adriatic with eight hundred horse to the succour of the king of Naples.\* Without disparagement to his fame, they might have owned that he was finally oppressed by the Ottoman powers: in his extreme danger, he applied to pope Pius the second for a refuge in the ecclesiastical state; and his resources were almost exhausted, since Scan-

\* See the marvels of his Calabrian expedition in the ninth and tenth books of Marinus Barletius, which may be rectified by the testimony or silence of Muratori (*Annali d'Italia*, tom. xiii, p. 291), and his original authors (Joh. Simonetta de Rebas Francisci Sfortis, in Muratori, *Script. Rerum Ital.* tom. xvi, p. 728, et alios). The Albanian cavalry, under the name of *Stradiots*, soon became famous in the wars of Italy (*Memoires de Comines*, l. viii, c. 5).

derbeg died a fugitive at Lissus on the Venetian territory.\* His sepulchre was soon violated by the Turkish conquerors; but the janizaries, who wore his bones enchased in a bracelet, declared, by this superstitious amulet, their involuntary reverence for his valour. The instant ruin of his country may redound to the hero's glory; yet, had he balanced the consequences of submission and resistance, a patriot perhaps would have declined the unequal contest, which must depend on the life and genius of one man. Scanderbeg might indeed be supported by the rational, though fallacious hope, that the pope, the king of Naples, and the Venetian republic, would join in the defence of a free and christian people, who guarded the sea coast of the Adriatic, and the narrow passage from Greece to Italy. His infant son was saved from the national shipwreck; the Castriots<sup>7</sup> were invested with a Neapolitan dukedom, and their blood continues to flow in the noblest families of the realm. A colony of Albanian fugitives obtained a settlement in Calabria, and they preserve at this day the language and manners of their ancestors."

In the long career of the decline and fall of the Roman empire, I have reached at length the

\* Spondanus, from the best evidence and the most rational criticism, has reduced the giant Scanderbeg to the human size (A. D. 1461, No. 20, 1463, No. 9, 1465, No. 12, 13, 1467, No. 1). His own letter to the pope, and the testimony of Phranza (l. iii, c. 28), a refugee in the neighbouring isle of Corfu, demonstrate his last distress, which is awkwardly concealed by Marinus Barletius (l. x).

<sup>7</sup> See the family of the Castriots, in Ducange (*Fam. Dalmaticæ, &c.* xviii, p. 348-350).

<sup>8</sup> This colony of Albanese is mentioned by Mr. Swinburne (*Travels into the two Sicilies*, vol. i, p. 350-354).

CHAP.  
LXVII.

Constantine the last  
of the Roman or  
Greek emperors,  
A. D. 1448,  
Nov. 8—  
A. D. 1453,  
May 20.

last reign of the princes of Constantinople, who so feebly sustained the name and majesty of the Cæsars. On the decease of John Palæologus, who survived about four years the Hungarian crusade,\* the royal family, by the death of Andronicus, and the monastic profession of Isidore, was reduced to three princes, Constantine, Demetrius, and Thomas, the surviving sons of the emperor Manuel. Of these the first and the last were far distant in the Morea; but Demetrius, who possessed the domain of Selybria, was in the suburbs, at the head of a party: his ambition was not chilled by the public distress; and his conspiracy with the Turks and the schismatics had already disturbed the peace of his country. The funeral of the late emperor was accelerated with singular and even suspicious haste: the claim of Demetrius to the vacant throne was justified by a trite and flimsy sophism, that he was born in the purple, the eldest son of his father's reign. But the empress-mother, the senate and soldiers, the clergy and people, were unanimous in the cause of the lawful successor; and the despot Thomas, who, ignorant of the change, accidentally returned to the capital, asserted with becoming zeal the interest of his absent brother. An ambassador, the historian Phranza, was immediately despatched to the court of Adrianople. Amurath received him with honour, and dismissed him with gifts; but the gracious appro-

\* The chronology of Phranza is clear and authentic; but instead of four years and seven months, Spondanus (A. D. 1445, No 7) assigns seven or eight years to the reign of the last Constantine, which he deduces from a spurious epistle of Eugenius IV. to the king of Ethiopia.

bation of the Turkish sultan announced his supremacy, and the approaching downfall of the eastern empire. By the hands of two illustrious deputies, the imperial crown was placed at Sparta on the head of Constantine. In the spring he sailed from the Morea, escaped the encounter of a Turkish squadron, enjoyed the acclamations of his subjects, celebrated the festival of a new reign, and exhausted by his donations the treasure, or rather the indigence, of the state. The emperor immediately resigned to his brothers the possession of the Morea; and the brittle friendship of the two princes, Demetrius and Thomas, was confirmed in their mother's presence by the frail security of oaths and embraces. His next occupation was the choice of a consort. A daughter of the doge of Venice had been proposed; but the Byzantine nobles objected the distance between an hereditary monarch and an elective magistrate; and in their subsequent distress, the chief of that powerful republic was not unmindful of the affront. Constantine afterwards hesitated between the royal families of Trebizond and Georgia; and the embassy of Phranza represents in his public and private life the last days of the Byzantine empire.<sup>b</sup>

The *protovestiare*, or great chamberlain, Phranza, sailed from Constantinople as minister of a bridegroom; and the relics of wealth and luxury were applied to his pompous appearance. His numerous retinue consisted of nobles and guards, of physicians and monks: he was attended by a

Embassies  
of Phranza  
A. D. 1450.  
1452.

<sup>b</sup> Phranza (l. iii, c. 1-6) deserves credit and esteem.

CHAP.  
LXVII.

band of music; and the term of his costly embassy was protracted above two years. On his arrival in Georgia or Iberia, the natives from the towns and villages flocked around the strangers; and such was their simplicity, that they were delighted with the effects, without understanding the cause, of musical harmony. Among the crowd was an old man, above an hundred years of age, who had formerly been carried away a captive by the barbarians,\* and who amused his hearers with a tale of the wonders of India,† from whence he had returned to Portugal by an unknown sea.‡ From this hospitable land Phranza proceeded to the court of Trebizond, where he was informed by the Greek prince of the recent decease of Amurath. Instead of rejoicing in the deliverance, the experienced statesman expressed his apprehension that an ambitious youth would not long adhere to the sage and pacific system of his father. After the sultan's decease, his christian wife Maria,§ the daughter of the Ser-

\* Suppose him to have been captured in 1394, in Timour's first war in Georgia (Sherefeddin, l. iii, c. 50): he might follow his Tartar master into Hindostan in 1396, and from thence sail to the spice islands.

† The happy and pious Indians lived an hundred and fifty years, and enjoyed the most perfect productions of the vegetable and mineral kingdoms. The animals were on a large scale; dragons seventy cubits, ants (the *formica Indica*) nine inches long, sheep like elephants, elephants like sheep. Quidlibet audendi, &c.

‡ He sailed in a country vessel from the spice islands to one of the ports of the exterior India; inventique navem grandem Ibericam, quâ in Portugalliam est delatus. This passage, composed in 1477 (Phranza, l. iii, c. 30), twenty years before the discovery of the Cape of Good Hope, is spurious or wonderful. But this new geography is sullied by the old and incompatible error, which places the source of the Nile in India.

§ Cantemir (p. 83), who styles her the daughter of Lazarus Ogli, and the Helen of the Servians, places her marriage with Amurath in the

vian despot, had been honourably restored to her parents: on the fame of her beauty and merit, she was recommended by the ambassador as the most worthy object of the royal choice; and Phranza recapitulates and refutes the specious objections that might be raised against the proposal. The majesty of the purple would ennoble an unequal alliance; the bar of affinity might be removed by liberal alms and the dispensation of the church; the disgrace of Turkish nuptials had been repeatedly overlooked; and, though the fair Maria was near fifty years of age, she might yet hope to give an heir to the empire. Constantine listened to the advice, which was transmitted in the first ship that sailed from Trebizond; but the factions of the court opposed his marriage; and it was finally prevented by the pious vow of the sultana, who ended her days in the monastic profession. Reduced to the first alternative, the choice of Phranza was decided in favour of a Georgian princess; and the vanity of her father was dazzled by the glorious alliance. Instead of demanding, according to the primitive and national custom, a price for his daughter,\* he offered a portion of fifty-six thousand, with an annual pension of five thousand ducats; and the services of the ambassador were repaid by an assurance, that as his son had been adopted in baptism by the emperor, the establishment of his daughter should be the peculiar care of the empress of Constantinople. On the re-

CHAP.  
LXVII.  
.....

year 1434. It will not easily be believed, that in six-and-twenty years cohabitation, the sultan corpus ejus non tetigit. After the taking of Constantinople, she fled to Mahomet II. (Phranza, l. iii, c. 23)

\* The classical reader will recollect the offers of Agamemnon (*Iliad* l. v, 144), and the general practice of antiquity.



CHAP.  
LXVII.

.....

State of  
the Byzan-  
tine court.

turn of Phranza, the treaty was ratified by the Greek monarch, who with his own hand impressed three vermillion crosses on the golden bull, and assured the Georgian envoy, that in the spring his gallies should conduct the bride to her imperial palace. But Constantine embraced his faithful servant, not with the cold approbation of a sovereign, but with the warm confidence of a friend, who, after a long absence, is impatient to pour his secrets into the bosom of his friend. "Since the death of my mother and of Cantacuzene, who alone advised me without interest or passion,<sup>a</sup> I am surrounded," said the emperor, "by men whom I can neither love, nor trust, nor esteem. You are not a stranger to Lucas Notaras, the great admiral: obstinately attached to his own sentiments, he declares, both in private and public, that his sentiments are the absolute measure of my thoughts and actions. The rest of the courtiers are swayed by their personal or factious views; and how can I consult the monks on questions of policy and marriage? I have yet much employment for your diligence and fidelity. In the spring you shall engage one of my brothers to solicit the succour of the Western powers; from the Morea you shall sail to Cyprus on a particular commission; and from thence proceed to Georgia, to receive and conduct the future empress." "Your commands,"

<sup>a</sup> Cantacuzene (I am ignorant of his relation to the emperor of that name) was great domestic, a firm asserter of the Greek creed, and a brother of the queen of Servia, whom he visited with the character of ambassador (Syropulus, p. 37, 38, 45).

replied Phranza, "are irresistible; but deign, "great sir," he added, with a serious smile, "to consider, that if I am thus perpetually absent from my family, my wife may be tempted either to seek another husband, or to throw herself into a monastery." After laughing at his apprehensions, the emperor more gravely consoled him, by the pleasing assurance that *this* should be his last service abroad, and that he destined for his son a wealthy and noble heiress; for himself, the important office of great logothete, or principal minister of state. The marriage was immediately stipulated; but the office, however incompatible with his own, had been usurped by the ambition of the admiral. Some delay was requisite to negotiate a consent and an equivalent; and the nomination of Phranza was half declared, and half suppressed, lest it might be displeasing to an insolent and powerful favourite. The winter was spent in the preparations of his embassy; and Phranza had resolved that the youth his son should embrace this opportunity of foreign travel, and be left, on the appearance of danger, with his maternal kindred of the Morea. Such were the private and public designs, which were interrupted by a Turkish war, and finally buried in the ruins of the empire.

## CHAP. LXVIII.

*Reign and character of Mahomet the Second.—Siege, assault, and final conquest, of Constantinople by the Turks.—Death of Constantine Palæologus.—Servitude of the Greeks.—Extinction of the Roman empire in the East.—Consternation of Europe.—Conquests and death of Mahomet the Second.*

CHAP.  
LXVIII.

Character  
of Mahomet II.

**THE** siege of Constantinople by the Turks attracts our first attention to the person and character of the great destroyer. Mahomet the second<sup>a</sup> was the son of the second Amurath; and though his mother has been decorated with the titles of christian and princess, she is more probably confounded with the numerous concubines who peopled from every climate the haram of the sultan. His first education and sentiments were those of a devout mussulman; and as often as he conversed with an infidel, he purified his hands and face by the legal rites of ablution. Age and empire appear to have relaxed this narrow bigotry; his aspiring genius disdained to acknowledge a power above his own; and in his looser

<sup>a</sup> For the character of Mahomet II., it is dangerous to trust either the Turks or the christians. The most moderate picture appears to be drawn by Phranza (l. i, c. 32), whose resentment had cooled in age and solitude: see likewise Spondanus (A. D. 1461, No. 11), and the continuator of Fleury (tom. xxii, p. 552,) the *Elogia* of Paulus Jovius (l. iii, p. 164-166), and the *Dictionaire de Bayle* (tom. iii, p. 272-279).

hours he presumed (it is said) to brand the prophet of Mecca as a robber and impostor. Yet the sultan persevered in a decent reverence for the doctrine and discipline of the koran;<sup>b</sup> his private indiscretion must have been sacred from the vulgar ear; and we should suspect the credulity of strangers and sectaries, so prone to believe that a mind which is hardened against truth must be armed with superior contempt for absurdity and error. Under the tuition of the most skilful masters, Mahomet advanced with an early and rapid progress in the paths of knowledge; and besides his native tongue, it is affirmed that he spoke or understood five languages,<sup>c</sup> the Arabic, the Persian, the Chaldæan or Hebrew, the Latin, and the Greek. The Persian might indeed contribute to his amusement, and the Arabic to his edification; and such studies are familiar to the Oriental youth. In the intercourse of the Greeks and Turks, a conqueror might wish to converse with the people over whom he was ambitious to reign; his own praises in Latin poetry<sup>d</sup> or prose,<sup>e</sup> might find a passage

<sup>b</sup> Cantemir (p. 115), and the moschs which he founded, attest his public regard for religion. Mahomet freely disputed with the patriarch Gennadius on the two religions (Spond. A. D. 1453, No. 22).

<sup>c</sup> Quinque linguas præter suam noveret; Græcam, Latinam, Chaldæicam, Persicam. The Latin translator of Phraſas has dropt the Arabic, which the koran must recommend to every mussulman.

<sup>d</sup> Philéphus, by a Latin ode, requested and obtained the liberty of his wife's mother and sisters from the conqueror of Constantinople. It was delivered into the sultan's hands by the envoys of the Duke of Milan. Philéphus himself was suspected of a design of retiring to Constantinople; yet the orator often sounded the trumpet of holy war (see his life by M. Launcelot, in the *Memoires de l'Academie des Inscriptions*, tom. x, p. 718, 724, &c.)

<sup>e</sup> Robert Valturio published at Verona, in 1483, his twelve books

CHAP.  
LXVII.

to the royal ear; but what use or merit could recommend to the statesman or the scholar the uncouth dialect of his Hebrew slaves? The history and geography of the world were familiar to his memory: the lives of the heroes of the East, perhaps of the West,<sup>f</sup> excited his emulation: his skill in astrology is excused by the folly of the times, and supposes some rudiments of mathematical science; and a profane taste for the arts is betrayed in his liberal invitation and reward of the painters of Italy. But the influence of religion and learning were employed without effect on his savage and licentious nature. I will not transcribe, nor do I firmly believe, the stories of his fourteen pages, whose bellies were ripped open in search of a stolen melon; or of the beautiful slave, whose head he severed from her body, to convince the janazaries that their master was not the votary of love. His sobriety is attested by the silence of the Turkish annals, which accuse three, and three only, of the Ottoman line of the vice of drunkenness.<sup>h</sup> But it cannot be

de Re Militari, in which he first mentions the use of bombs. By his patron Sigismond Malatesti, prince of Rimini, it had been addressed with a Latin epistle to Mahomet II.

<sup>f</sup> According to Phranza, he assiduously studied the lives and actions of Alexander, Augustus, Constantine, and Theodosius. I have read somewhere, that Plutarch's Lives were translated by his orders into the Turkish language. If the sultan himself understood Greek, it must have been for the benefit of his subjects. Yet these lives are a school of freedom as well as of valour.

<sup>g</sup> The famous gentile Bellino, whom he had invited from Venice, was dismissed with a chain and collar of gold, and a purse of 3000 ducats. With Voltaire I laugh at the foolish story of a slave purposely beheaded, to instruct the painter in the action of the muscles.

<sup>h</sup> These imperial drunkards were Soliman I., Selim II., and Amurath

denied that his passions were at once furious and inexorable; that in the palace, as in the field, a torrent of blood was spilt on the slightest provocation; and that the noblest of the captive youth were often dishonoured by his unnatural lust. In the Albanian war, he studied the lessons, and soon surpassed the example, of his father; and the conquest of two empires, twelve kingdoms, and two hundred cities, a vain and flattering account, is ascribed to his invincible sword. He was doubtless a soldier, and possibly a general; Constantinople has sealed his glory; but if we compare the means, the obstacles, and the achievements, Mahomet the second must blush to sustain a parallel with Alexander or Timour. Under his command the Ottoman forces were always more numerous than their enemies; yet their progress was bounded by the Euphrates and the Adriatic; and his arms were checked by Huniades and Scanderbeg, by the Rhodian knights, and by the Persian king.

In the reign of Amurath, he twice tasted of royalty, and twice descended from the throne; his tender age was incapable of opposing his father's restoration, but never could he forgive the vizirs who had recommended that salutary measure. His nuptials were celebrated with the daughter of a Turkman emir; and after a festival of two months, he departed from Adrianople with his bride to reside in the government of

His reign,  
A. D. 1451,  
Feb. 9-  
A. D. 1481,  
July 2.

rath IV. (Cantemir, p. 61). The sophis of Persia can produce a more regular succession; and in the last age, our European travellers were the witnesses and companions of their revels.

CHAP.  
LXVIII.

**Magnesia.** Before the end of six weeks he was recalled by a sudden message from the divan, which announced the decease of Amurath, and the mutinous spirit of the janizaries. His speed and vigour commanded their obedience; he passed the Hellespont with a chosen guard; and at the distance of a mile from Adrianople, the vizirs and emirs, the imams and cadhis, the soldiers and the people, fell prostrate before the new sultan. They affected to weep, they affected to rejoice; he ascended the throne at the age of twenty-one years, and removed the cause of sedition by the death, the inevitable death, of his infant brothers.<sup>1</sup> The ambassadors of Europe and Asia soon appeared to congratulate his accession and solicit his friendship; and to all he spoke the language of moderation and peace. The confidence of the Greek emperor was revived by the solemn oaths and fair assurances with which he sealed the ratification of the treaty: and a rich domain on the banks of the Strymon was assigned for the annual payment of three hundred thousand aspers, the pension of an Ottoman prince, who was detained at his request in the Byzantine court. Yet the neighbours of Mahomet might tremble at the severity with which a youthful monarch reformed the pomp of his father's household: the expences of luxury were applied to those of ambition, and

<sup>1</sup> Calapin, one of these royal infants, was saved from his cruel brother, and baptised at Rome under the name of Callistus Othamanns. The emperor Frederick III. presented him with an estate in Austria, where he ended his life; and Cuspinian, who in his youth conversed with the aged prince at Vienna, applauds his piety and wisdom (*de Caesaribus*, p. 672, 673).

a useless train of seven thousand falconers was either dismissed from his service, or enlisted in his troops. In the first summer of his reign he visited with an army the Asiatic provinces; but after humbling the pride, Mahomet accepted the submission, of the Caramanian, that he might not be diverted by the smallest obstacle from the execution of his great design.<sup>k</sup>

CHAP.  
LXVIII.

The mahometan, and more especially the Turkish, casuists have pronounced that no promise can bind the faithful against the interest and duty of their religion; and that the sultan may abrogate his own treaties and those of his predecessors. The justice and magnanimity of Amurath had scorned this immoral privilege; but his son, though the proudest of men, could stoop from ambition to the basest arts of dissimulation and deceit. Peace was on his lips, while war was in his heart; he incessantly sighed for the possession of Constantinople; and the Greeks, by their own indiscretion, afforded the first pretence of the fatal rupture.<sup>l</sup> Instead of

Hostile intentions of Mahomet, A. D. 1451.

<sup>k</sup> See the accession of Mahomet II. in Ducas (c. 83), Phranza (l. i, c. 28, l. iii, c. 2), Chalcocondyles (l. vii, p. 199), and Cantemir, p. 90.

<sup>l</sup> Before I enter on the siege of Constantinople I shall observe, that except the short hints of Cantemir and Leunclavius, I have not been able to obtain any Turkish account of this conquest; such an account as we possess of the siege of Rhodes of Soliman II. (*Memoires de l'Academie des Inscriptions*, tom. xxvi, p. 728-769). I must, therefore, depend, on the Greeks, whose prejudices, in some degree, are subdued by their distress. Our standard texts are those of Ducas (c. 34-43), Phranza (l. iii, c. 7-20), Chalcocondyles (l. viii, p. 201-214), and Leonardus Chiensis (*Historia C. P. a Turco expugnata*. Norimberghæ, 1544, in quarto, twenty leaves). The last of these narratives is the earliest in date, since it was composed in the isle of Chios, the 16th of August 1453, only seventy-nine days after the loss of the city, and in the first confusion of ideas and passions. Some hints may be added

from



CHAP.  
LXVIII.  
.....

labouring to be forgotten, their ambassadors pursued his camp, to demand the payment, and even the increase, of their annual stipend: the divan was importuned by their complaints, and the vizir, a secret friend of the christians, was constrained to deliver the sense of his brethren. "Ye foolish and miserable Romans," said Calil, "we know your devices, and ye are ignorant of your own danger! the scrupulous Amurath is no more; his throne is occupied by a young conqueror, whom no laws can bind, and no obstacles can resist; and if you escape from his hands, give praise to the divine clemency, which yet delays the chastisement of your sins. Why do ye seek to affright us by vain and indirect menaces? Release the fugitive Orchan, crown him sultan of Romania; call the Hungarians from beyond the Danube; arm against us the nations of the West; and be assured that you will only provoke and precipitate your ruin." But if the fears of the ambassadors were alarmed by the stern language of the vizir, they were soothed by the courteous audience and friendly speeches of the Ottoman prince; and Mahomet assured them that, on his return to Adrianople, he would redress the grievances, and consult the true in-

from an epistle of cardinal Isidore (in *Ferragine Rerum Turcicarum*, ad calcem Chalcocondyl. Clauseri, Basil, 1556) to pope Nicholas V., and a tract of Theodosius Zygomala, which he addressed in the year 1581 to Martin Crusius (*Turco Græcia*, l. i, p. 74-98. Basil, 1584). The various facts and materials are briefly, though critically, reviewed by Spondanus A. D. 1453, No. 1-27). The hearsay relations of Monstrelet and the distant Latins, I shall take leave to disregard.

terest, of the Greeks. No sooner had he re-passed the Hellespont, than he issued a mandate to suppress their pension, and to expel their officers from the banks of the Strymon: in this measure he betrayed an hostile mind; and the second order announced, and in some degree commenced, the siege of Constantinople. In the narrow pass of the Bosphorus, an Asiatic fortress had formerly been raised by his grandfather: in the opposite situation, on the European side, he resolved to erect a more formidable castle; and a thousand masons were commanded to assemble in the spring on a spot named Asomaton, about five miles from the Greek metropolis.<sup>a</sup> Persuasion is the resource of the feeble; and the feeble can seldom persuade: the ambassadors of the emperor attempted, without success, to divert Mahomet from the execution of his design. They represented that his grandfather had solicited the permission of Manuel to build a castle on his own territories; but that this double fortification, which would command the strait, could only tend to violate the alliance of the nations; to intercept the Latins who traded in the Black sea, and perhaps to annihilate the subsistence of the city. "I form no enterprise," replied the perfidious sultan, "against the city; but the empire of Constan-

<sup>a</sup> The situation of the fortress, and the topography of the Bosphorus, are best learned from Peter Gyllius (*de Bosphoro Thracio*, l. ii, c. 13). Leunclavius (*Pandect.* p. 445), and Tournefort (*Voyage dans le Levant*, tom. ii, lettre xv, p. 443, 444); but I must regret the map, or plan, which Tournefort sent to the French minister of the marine. The reader may turn back to vol. iii, ch. 17, of this history.

CHAP.  
LXVIII.

Character  
of Mahomet II.

“ tinople is measured by her walls. Have you  
“ forgot the distress to which my father was re-  
“ duced, when you formed a league with the  
“ Hungarians; when they invaded our country  
“ by land, and the Hellespont was occupied by  
“ the French gallies? Amurath was compelled  
“ to force the passage of the Bosphorus; and  
“ your strength was not equal to your malevo-  
“ lence. I was then a child at Adrianople; the  
“ Moslems trembled; and, for a while, the *ga-*  
“ *bours*” insulted our disgrace. But when my  
“ father had triumphed in the field of Warnæ, he  
“ vowed to erect a fort on the western shore, and  
“ that vow it is my duty to accomplish. Have  
“ ye the right, have ye the power, to controul  
“ my actions on my own ground? For that  
“ ground is my own: as far as the shores of the  
“ Bosphorus, Asia is inhabited by the Turks, and  
“ Europe is deserted by the Romans. Return,  
“ and inform your king, that the present Otto-  
“ man is far different from his predecessors; that  
“ *his* resolutions surpass *their* wishes; and that  
“ *he* performs more than *they* could resolve. Re-  
“ turn in safety—but the next who delivers a  
“ similar message may expect to be flayed alive.”  
After this declaration, Constantine, the first of

\* The opprobrious name which the Turks bestow on the infidels is expressed *Kafoor* by Ducas, and *giaour* by Leunclavius and the moderns. The former term is derived by Ducauge (Gloss. Græc. tom. i, p. 530) from *Kafoor*, in vulgar Greek, a tortoise as denoting a retrograde motion from the faith. But, alas! *gabour* is no more than *ghaber*, which was transferred from the Persian to the Turkish language, from the worshippers of fire to those of the crucifix (d’Herbelot, Bibliot. Orient. p. 276).

the Greeks in spirit as in rank,\* had determined to unsheath the sword, and to resist the approach and establishment of the Turks on the Bosphorus. He was disarmed by the advice of his civil and ecclesiastical ministers, who recommended a system less generous, and even less prudent, than his own, to approve their patience and long-suffering, to brand the Ottoman with the name and guilt of an aggressor, and to depend on chance and time for their own safety, and the destruction of a fort, which could not long be maintained in the neighbourhood of a great and populous city. Amidst hope and fear, the fears, of the wise and the hopes of the credulous, the winter rolled away; the proper business of each man, and each hour, was postponed; and the Greeks shut their eyes against the impending danger, till the arrival of the spring, and the sultan decided the assurance of their ruin.

Of a master who never forgives, the orders are seldom disobeyed. On the twenty-sixth of March, the appointed spot of Asomaton was covered with an active swarm of Turkish artificers; and the materials by sea and land were diligently transported from Europe and Asia.<sup>p</sup> The lime had been burnt in Cataphrygia; the timber was cut

He builds  
a fortress  
on the  
Bosphorus  
A. D. 1452,  
March.

\* Phranza does justice to his master's sense and courage. *Calliditatem hominis non ignéras imperator prior arma movere constituit, and stigmatizes the folly of the cum sacri tum profani procures, which he had heard, amentes spe vans pasci. Ducas was not a privy-counsellor.*

<sup>p</sup> Instead of this clear and consistent account, the Turkish Annals (Cantemir, p. 97) revived the foolish tale of the ox's hide, and Dido's stratagem in the foundation of Carthage. These annals (unless we are swayed by an antichristian prejudice) are far less valuable than the Greek historians.

CHAP.  
LXVIII.

down in the woods of Heraclea and Nicomedia; and the stones were dug from the Anatolian quarries. Each of the thousand masons was assisted by two workmen; and a measure of two cubits was marked for their daily task. The fortress<sup>1</sup> was built in a triangular form; each angle was flanked by a strong and massy tower; one on the declivity of the hill, two along the sea-shore; a thickness of twenty-two feet was assigned for the walls, thirty for the towers; and the whole building was covered with a solid platform of lead. Mahomet himself pressed and directed the work with indefatigable ardour: his three vizirs claimed the honour of finishing their respective towers; the zeal of the cadhis emulated that of the janizaries; the meanest labour was ennobled by the service of God and the sultan; and the diligence of the multitude was quickened by the eye of a despot, whose smile was the hope of fortune, and whose frown was the messenger of death. The Greek emperor beheld, with terror, the irresistible progress of the work; and vainly strove, by flattery and gifts, to assuage an implacable foe, who sought, and secretly fomented, the slightest occasion of a quarrel. Such occasions must soon and inevitably be found. The ruins of stately churches, and even the marble columns which had been consecrated to St. Michael the archangel, were employed without scruple by

<sup>1</sup> In the dimensions of this fortress, the old castle of Europe, Phrana does not exactly agree with Chalcocondyles, whose description has been verified on the spot by his editor Leunclavius.

the profane and rapacious Moslems; and some christians, who presumed to oppose the removal, received from their hands the crown of martyrdom. Constantine had solicited a Turkish guard to protect the fields and harvests of his subjects: the guard was fixed; but their first order was to allow free pasture to the mules and horses of the camp, and to defend their brethren if they should be molested by the natives. The retinue of an Ottoman chief had left their horses to pass the night among the ripe corn; the damage was felt; the insult was resented; and several of both nations were slain in a tumultuous conflict. Mahomet listened with joy to the complaint; and a detachment was commanded to exterminate the guilty village: the guilty had fled; but forty innocent and unsuspecting reapers were massacred by the soldiers. Till this provocation, Constantinople had been open to the visits of commerce and curiosity: on the first alarm, the gates were shut; but the emperor, still anxious for peace, released on the third day his Turkish captives; and expressed, in a last message, the firm resignation of a christian and a soldier. "Since neither oaths, nor treaty, nor submission, can secure peace, pursue," said he "to Mahomet, "your impious warfare. My trust is in God alone: if it should please him to mollify your heart, I shall rejoice in the happy change; if he delivers the city into

CHAP.  
LXVIII.

The Turk-  
ish war,  
June;

\* Among these were some pages of Mahomet, so conscious of his inexorable rigour, that they begged to lose their heads in the city unless they could return before sunset.

CHAP.  
LXVIII.

Sept. 1;

A. D. 1453  
Jan. 17.

Prepara-  
tions for  
the siege of  
Constanti-  
nople.

"your hands, I submit without a murmur to his  
"holy will. But until the Judge of the earth  
"shall pronounce between us, it is my duty to  
"live and die in the defence of my people." The  
sultan's answer was hostile and decisive: his  
fortifications were completed; and before his  
departure for Adrianople, he stationed a vigi-  
lant Aga and four hundred janizaries to levy a  
tribute of the ships of every nation that should  
pass within the reach of their cannon. A Ve-  
netian vessel, refusing obedience to the new lords  
of the Bosphorus, was sunk with a single bullet.  
The master and thirty sailors escaped in the  
boat; but they were dragged in chains to the *porte*:  
the chief was impaled; his companions were be-  
headed; and the historian Ducas<sup>a</sup> beheld, at De-  
motica, their bodies exposed to the wild beasts.  
The siege of Constantinople was deferred till the  
ensuing spring; but an Ottoman army marched  
into the Morea to divert the force of the brothers  
of Constantine. At this era of calamity, one of  
these princes, the despot Thomas, was blessed  
or afflicted with the birth of a son; "the last  
"heir," says the plaintive Phranza, "of the last  
"spark of the Roman empire."<sup>b</sup>

The Greeks and the Turks passed an anxious  
and sleepless winter: the former were kept  
awake by their fears, the latter by their hopes;  
both by the preparations of defence and attack;

<sup>a</sup> Ducas, c. 35. Phranza (l. iii, c. 3), who had sailed in his vessel, commemorates the Venetian pilot as a martyr.

<sup>b</sup> Auctum est Palæologorum genus, et imperii successor, parvulus Romanorum scintillæ hæres natus, Andreas, &c. (Phranza, l. iii, c. 7) The strong expression was inspired by his feelings.

and the two emperors, who had the most to lose or to gain, were the most deeply affected by the national sentiment. In Mahomet, that sentiment was inflamed by the ardour of his youth and temper: he amused his leisure with building at Adrianople<sup>a</sup> the lofty palace of Jehan Numa (the watch-tower of the world); but his serious thoughts were irrevocably bent on the conquest of the city of Cæsar. At the dead of night, about the second watch, he started from his bed, and commanded the instant attendance of his prime vizir. The message, the hour, the prince, and his own situation, alarmed the guilty conscience of Calil Basha; who had possessed the confidence, and advised the restoration, of Amurath. On the accession of the son, the vizir was confirmed in his office and the appearances of favour; but the veteran statesman was not insensible that he trode on a thin and slippery ice, which might break under his footsteps, and plunge him in the abyss. His friendship for the christians, which might be innocent under the late reign, had stigmatised him with the name of Gabour Ortachi, or foster-brother of the infidels;<sup>b</sup> and his avarice entertained a venal and treasonable correspondence, which was detected and punished after the conclusion of the war. On

CHAP.  
LXVIII.

A. D. 1452,  
September  
-A. D. 1453,  
April.

<sup>a</sup> Cantemir, p. 97, 98. The sultan was either doubtful of his conquest, or ignorant of the superior merits of Constantinople. A city or a kingdom may sometimes be ruined by the imperial fortune of their sovereign.

<sup>b</sup> Ζωροροε, by the president Cousin, is translated *pere nourricier*, most correctly indeed from the Latin version; but in his haste, he has overlooked the note by which Ismael Boillaud (ad Ducam, c. 25) acknowledges and rectifies his own error.



CHAP.  
LXVIII  
.....

receiving the royal mandate, he embraced, perhaps for the last time, his wife and children, filled a cup with pieces of gold, hastened to the palace, adored the sultan, and offered, according to the Oriental custom, the slight tribute of his duty and gratitude.<sup>7</sup> "It is not my wish," said Mahomet, "to resume my gifts, but rather to heap and multiply them on thy head. In my turn I ask a present far more valuable and important;—Constantinople." As soon as the vizir had recovered from his surprise, "the same God," said he, "who has already given thee so large a portion of the Roman empire, will not deny the remnant, and the capital. His providence, and thy power, assure thy success; and myself, with the rest of thy faithful slaves, will sacrifice our lives and fortunes." "Lala,"<sup>8</sup> (or perceptor), continued the sultan, "do you see this pillow? all the night, in my agitation, I have pulled it on one side and on the other; I have risen from my bed, again have I lain down; yet sleep has not visited these weary eyes. Beware of the gold and silver of the Romans: in arms we are superior; and with the aid of God, and the prayers of

<sup>7</sup> The Oriental custom of never appearing without gifts before a sovereign or a superior is of high antiquity, and seems analogous with the idea of sacrifice, still more ancient and universal. See the examples of such Persian gifts, *Eliau*, *Hist. Var.* i. i, c. 31, 32, 33.

<sup>8</sup> The *Lala* of the Turks (*Cantemir*, p. 34), and the *Tata* of the Greeks (*Ducas*, c. 35), are derived from the natural language of children; and it may be observed, that all such primitive words which denote their parents, are the simple repetition of one syllable, composed of a labial or dental consonant and an open vowel (*des Brosses*, *Mechanisme des Langues*, tom. i, p. 231-247).

“ the prophet, we shall speedily become masters  
 “ of Constantinople.” To sound the disposi-  
 tion of his soldiers, he often wandered through  
 the streets alone, and in disguise; and it was  
 fatal to discover the sultan, when he wished to  
 escape from the vulgar eye. His hours were  
 spent in delineating the plan of the hostile city;  
 in debating with his generals and engineers on  
 what spot he should erect his batteries; on which  
 side he should assault the walls; where he  
 should spring his mines; to what place he  
 should apply his scaling-ladders: and the exer-  
 cises of the day repeated and proved the lucu-  
 brations of the night.

CHAP.  
 LXVIII.  
 .....

Among the implements of destruction, he studied with peculiar care the recent and tremendous discovery of the Latins; and his artillery surpassed whatever had yet appeared in the world. A founder of cannon, a Dane or Hungarian, who had been almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish sultan. Mahomet was satisfied with the answer to his first question, which he eagerly pressed on the artist.

“ Am I able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople?” “ I am not ignorant of their strength; but were they more solid than those of Babylon, I could oppose an engine of superior power: the position and management of that engine must be left to your engineers.” On this assurance, a foundery was established at Adrianople; the metal was

The great  
 cannon of  
 Mahomet.

CHAP.  
LXVIII.

prepared; and at the end of three months, Urban produced a piece of brass ordnance of stupendous, and almost incredible, magnitude: a measure of twelve palms is assigned to the bore; and the stone bullet weighed above six hundred pounds.\* A vacant place before the new palace was chosen for the first experiment; but to prevent the sudden and mischievous effects of astonishment and fear, a proclamation was issued, that the cannon would be discharged the ensuing day. The explosion was felt or heard in a circuit of an hundred furlongs; the ball, by the force of gunpowder, was driven above a mile; and on the spot where it fell, it buried itself a fathom deep in the ground. For the conveyance of this destructive engine, a frame or carriage of thirty waggons was linked together, and drawn along by a team of sixty oxen: two hundred men on both sides were stationed to poise or support the rolling weight; two hundred and fifty workmen marched before to smooth the way and repair the bridges; and near two months were employed in a laborious journey of one hundred and fifty miles. A lively philosopher<sup>b</sup> derides on this occasion the credulity of the Greeks, and observes, with much reason, that we

\* The Attic talent weighed about sixty minæ, or avoirdupois pounds (see Hooper on Ancient Weights, Measures, &c.); but among the modern Greeks, that classic appellation was extended to a weight of one hundred, or one hundred and twenty-five pounds (Ducange τάλαντον). Leonardus Chiensis measured the ball or stone of the second cannon: *Lapidem, qui palmis undecim ex meis ambibat in gyro.*

<sup>b</sup> See Voltaire (Hist. Generale, c. xci, p. 294, 295). He was ambitious of universal monarchy; and the poet frequently aspires to the same and style of an astronomer, a chemist, &c.

should always distrust the exaggerations of a vanquished people. He calculates, that a ball, even of two hundred pounds, would require a charge of one hundred and fifty pounds of powder; and that the stroke would be feeble and impotent, since not a fifteenth part of the mass could be inflamed at the same moment. A stranger as I am to the art of destruction, I can discern that the modern improvements of artillery prefer the number of pieces to the weight of metal; the quickness of the fire to the sound, or even the consequence, of a single explosion. Yet I dare not reject the positive and unanimous evidence of contemporary writers; nor can it seem improbable, that the first artists, in their rude and ambitious efforts, should have transgressed the standard of moderation. A Turkish cannon, more enormous than that of Mahomet, still guards the entrance of the Dardanelles; and if the use be inconvenient, it has been found on a late trial that the effect was far from contemptible. A stone bullet of *eleven* hundred pounds weight was once discharged with three hundred and thirty pounds of powder; at the distance of six hundred yards, it shivered into three rocky fragments, traversed the strait, and leaving the waters in a foam, again rose and bounded against the opposite hill.\*

CHAP.  
LXVIII  
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\* The Baron de Tott (tom. lii, p. 85-89), who fortified the Dardanelles against the Russians, describes in a lively, and even comic, strain his own prowess, and the consternation of the Turks. But that adventurous traveller does not possess the art of gaining our confidence

CHAP.  
LXVIII.

Mahomet  
II. forms  
the siege of  
Constantinople,  
A. D. 1453,  
April 6.

While Mahomet threatened the capital of the East, the Greek emperor implored with fervent prayers the assistance of earth and heaven. But the invisible powers were deaf to his supplications; and Christendom beheld with indifference the fall of Constantinople, while she derived at least some promise of supply from the jealous and temporal policy of the sultan of Egypt. Some states were too weak, and others too remote; by some the danger was considered as imaginary, by others as inevitable: the Western princes were involved in their endless and domestic quarrels; and the Roman pontiff was exasperated by the falsehood or obstinacy of the Greeks. Instead of employing in their favour the arms and treasures of Italy, Nicholas the fifth had foretold their approaching ruin; and his honour was engaged in the accomplishment of his prophecy. Perhaps he was softened by the last extremity of their distress; but his compassion was tardy; his efforts were faint and unavailing; and Constantinople had fallen, before the squadrons of Genoa and Venice could sail from their harbours.<sup>d</sup> Even the princes of the Morea and of the Greek islands affected a cold neutrality; the Genoese colony of Galatia negotiated a private treaty; and the sultan indulged them in the delusive hope, that by his clemency they might survive the ruin of the empire. A plebeian crowd,

<sup>d</sup> Non audivit, indignum ducens, says the honest Antoninus; but as the Roman court was afterwards grieved and ashamed, we find the more courtly expression of Platina, in animo fuisse pontifici juvare Græcos, and the positive assertion of Æneas Sylvius, structam classem, &c. (Spond. A. D. 1453, No. 3).

and some Byzantine nobles, basely withdrew from the danger of their country; and the avarice of the rich denied the emperor, and reserved for the Turks, the secret treasures which might have raised in their defence whole armies of mercenaries.\* The indigent and solitary prince prepared however to sustain his formidable adversary; but if his courage were equal to the peril, his strength was inadequate to the contest. In the beginning of the spring, the Turkish vanguard swept the towns and villages as far as the gates of Constantinople: submission was spared and protected; whatever presumed to resist was exterminated with fire and sword. The Greek places on the Black sea, Mesembria, Acheloum, and Bizon, surrendered on the first summons; Selybria alone deserved the honours of a siege or blockade; and the bold inhabitants, while they were invested by land, launched their boats, pillaged the opposite coast of Cyzicus, and sold their captives in the public market. But on the approach of Mahomet himself all was silent and prostrate: he first halted at the distance of five miles; and from thence advancing in battle array, planted before the gate of St. Romanus the imperial standard; and, on the sixth day of April, formed the memorable siege of Constantinople.

\* Antonin. in Proem.—Epist. Cardinal. Isidor. apud Spondanum; and Dr. Johnson, in the tragedy of Irene, has happily seized this characteristic circumstance.

The groaning Greeks dig up the golden caverns,  
The accumulated wealth of hoarding ages;  
That wealth which, granted to their weeping princes,  
He rang'd embattled nations at their gates.

CHAP.  
LXVIII.

Forces of  
the Turks;

The troops of Asia and Europe extended on the right and left from the Propontis to the harbour: the janizaries in the front were stationed before the sultan's tent; the Ottoman line was covered by a deep entrenchment; and a subordinate army inclosed the suburb of Galata, and watched the doubtful faith of the Genoese. The inquisitive Philéphus, who resided in Greece about thirty years before the siege, is confident, that all the Turkish forces, of any name or value, could not exceed the number of sixty thousand horse and twenty thousand foot; and he upbraids the pusillanimity of the nations, who had tamely yielded to a handful of barbarians. Such indeed might be the regular establishment of the *capiculi*,<sup>1</sup> the troops of the porte, who marched with the prince, and were paid from his royal treasury. But the bashaws, in their respective governments, maintained or levied a provincial militia; many lands were held by a military tenure; many volunteers were attracted by the hope of spoil; and the sound of the holy trumpet invited a swarm of hungry and fearless fanatics, who might contribute at least to multiply the terrors, and in a first attack to blunt the swords, of the christians. The whole mass of the Turkish powers is magnified by Ducas, Chalcondyles, and Leonard of Chios, to the amount of three or four hundred thousand men; but

<sup>1</sup> The palatine troops are styled *Capiculi*, the provincials, *Serasculi*; and most of the names and institutions of the Turkish militia existed before the Canon *Namık* of Soliman II, from which, and his own experience, count Marsigli has composed his military state of the Ottoman empire.

Phranza was a less remote and more accurate judge; and his precise definition of two hundred and fifty-eight thousand does not exceed the measure of experience and probability.<sup>s</sup> The navy of the besiegers was less formidable; the Propontis was overspread with three hundred and twenty sail; but of these no more than eighteen sail could be rated as galleys of war; and the greater part must be degraded to the condition of storeships and transports, which poured into the camp fresh supplies of men, ammunition, and provisions. In her last decay, Constantinople was still peopled with more than an hundred thousand inhabitants; but these numbers are found in the accounts, not of war, but of captivity; and they mostly consisted of mechanics, of priests, of women, and of men devoid of that spirit which even women have sometimes exerted for the common safety. I can suppose, I could almost excuse, the reluctance of subjects to serve on a distant frontier, at the will of a tyrant; but the man who dares not expose his life in the defence of his children and his property has lost in society the first and most active energies of nature. By the emperor's command, a particular inquiry had been made through the streets and houses, how many of the citizens, or even of the monks, were able and willing to bear arms for their country. The lists were intrusted

of the  
Greeks

<sup>s</sup> The observation of Philéphus is approved by Cuspinian in the year 1506 (de Cæsariibus, in Epilog. de Militiâ Turcicâ, p. 697). Marsigli proves that the effective armies of the Turks are much less numerous than they appear. In the army that besieged Constantinople, Leonardus Chiensis reckons no more than 15,000 janizaries



CHAP.  
LXVIII.  
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to Phranza;<sup>a</sup> and, after a diligent addition, he informed his master, with grief and surprise, that the national defence was reduced to four thousand nine hundred and seventy *Romans*. Between Constantine and his faithful minister, this comfortless secret was preserved; and a sufficient proportion of shields, cross-bows, and muskets, was distributed from the arsenal to the city bands. They derived some accession from a body of two thousand strangers, under the command of John Justiniani, a noble Genoese; a liberal donative was advanced to these auxiliaries; and a princely recompence, the isle of Lemnos, was promised to the valour and victory of their chief. A strong chain was drawn across the mouth of the harbour: it was supported by some Greek and Italian vessels of war and merchandise; and the ships of every christian nation, that successively arrived from Candia and the Black sea, were detained for the public service. Against the powers of the Ottoman empire, a city of the extent of thirteen, perhaps of sixteen, miles was defended by a scanty garrison of seven or eight thousand soldiers. Europe and Asia were open to the besiegers; but the strength and provisions of the Greeks must sustain a daily decrease; nor could they indulge the expectation of any foreign succour or supply.

The primitive Romans would have drawn

<sup>a</sup> Ego, eidem (Imp.) tabellas extribui non absque dolore et mestitia, mansitque apud nos duos aliis occultus numerus (Phranza, l. iii, c. 8). With some indulgence for natural prejudices, we cannot desire a more authentic witness, not only of public facts, but of private counsels.

CHAP.  
LXVIII.False union  
of the two  
churches,  
A. D. 1452  
Dec 12.

their swords in the resolution of death or conquest. The primitive christians might have embraced each other, and awaited in patience and charity the stroke of martyrdom; but the Greeks of Constantinople were animated only by the spirit of religion, and that spirit was productive only of animosity and discord. Before his death, the emperor John Palæologus had renounced the unpopular measure of an union with the Latins; nor was the idea revived, till the distress of his brother Constantine imposed a last trial of flattery and dissimulation.<sup>1</sup> With the demand of temporal aid, his ambassadors were instructed to mingle the assurance of spiritual obedience: his neglect of the church was excused by the urgent cares of the state; and his orthodox wishes solicited the presence of a Roman legate. The Vatican had been too often deluded; yet the signs of repentance could not decently be overlooked; a legate was more easily granted than an army; and about six months before the final destruction, the cardinal Isidore of Russia appeared in that character with a retinue of priests and soldiers. The emperor saluted him as a friend and father; respectfully listened to his public and private sermons; and with the most obsequious of the clergy and laymen subscribed the act of union, as it had been ratified in the council of Florence. On the twelfth of December, the two nations, in the church of St.

<sup>1</sup> In Spondanus, the narrative of the union is not only partial, but imperfect. The bishop of Palmiers died in 1642, and the history of Ducas, which represents these scenes (c. 36, 37) with such truth and spirit, was not printed till the year 1649.

CHAP.  
LXVIII.  
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Sophia, joined in the communion of sacrifice and prayer; and the names of the two pontiffs were solemnly commemorated; the names of Nicholas the fifth, the vicar of Christ, and of the patriarch Gregory, who had been driven into exile by a rebellious people.

Obstinacy  
and fanati-  
cism of the  
Greeks.

But the dress and language of the Latin priest who officiated at the altar were an object of scandal; and it was observed with horror, that he consecrated a cake or wafer of *unleavened* bread, and poured cold water into the cup of the sacrament. A national historian acknowledges with a blush, that none of his countrymen, not the emperor himself, were sincere in this occasional conformity.\* Their hasty and unconditional submission was palliated by a promise of future revisal; but the best, or the worst, of their excuses was the confession of their own perjury. When they were pressed by the reproaches of their honest brethren, "Have patience," they whispered, "have patience till God shall have delivered the city from the great dragon who seeks to devour us. You shall then perceive whether we are truly reconciled with the Azymes." But patience is not the attribute of zeal; nor can the arts of a court be adapted to the freedom and violence of popular enthusiasm. From the dome of St. Sophia the inhabitants of either sex, and of every degree, rushed in crowds

\* Phranza, one of the conforming Greeks, acknowledges that the measure was adopted only propter spem auxilii: he affirms with pleasure, that those who refused to perform their devotions in St. Sophia, extra culpam et in pace essent (L. iii, c. 20).

to the cell of the monk Gennadius,<sup>1</sup> to consult the oracle of the church. The holy man was invisible; entranced, as it should seem, in deep meditation or divine rapture: but he had exposed on the door of his cell a speaking tablet; and they successively withdrew, after reading these tremendous words: "O miserable Romans, why will ye abandon the truth; and why, instead of confiding in God, will ye put your trust in the Italians? In losing your faith, you will lose your city. Have mercy on me, O Lord! I protest in thy presence, that I am innocent of the crime. O miserable Romans, consider, pause, and repent. At the same moment that you renounce the religion of your fathers, by embracing impiety, you submit to a foreign servitude." According to the advice of Gennadius, the religious virgins, as pure as angels, and as proud as dæmons, rejected the act of union, and abjured all communion with the present and future associates of the Latins; and their example was applauded and imitated by the greatest part of the clergy and people. From the monastery, the devout Greeks dispersed themselves in the taverns; drank confusion to the slaves of the pope; emptied their glasses in honour of the image of the holy vir-

<sup>1</sup> His primitive and secular name was George Scholarius, which he changed for that of Gennadius, either when he became a monk or a patriarch. His defence, at Florence, of the same union which he so furiously attacked at Constantinople, has tempted Leo Allatius (*Diatrib. de Georgiis*, in *Fabric. Bibliot. Græc. tom. x, p. 760-796*) to divide him into two men; but Renandot (p. 343-353) has restored the identity of his person and the duplicity of his character.

CHAP.  
LXVIII.  
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gin; and besought her to defend, against Mahomet, the city which she had formerly saved from Chosroes and the Chagan. In the double intoxication of zeal and wine, they valiantly exclaimed, "What occasion have we for succour, "or union, or Latins? far from us be the worship "of the Azymites!" During the winter that preceded the Turkish conquest, the nation was distracted by this epidemical frenzy; and the season of lent, the approach of easter, instead of breathing charity and love, served only to fortify the obstinacy and influence of the zealots. The confessors scrutinized and alarmed the conscience of their votaries, and a rigorous penance was imposed on those who had received the communion from a priest, who had given an express or tacit consent to the union. His service at the altar propagated the infection to the mute and simple spectators of the ceremony: they forfeited, by the impure spectacle, the virtue of the sacerdotal character; nor was it lawful, even in danger of sudden death, to invoke the assistance of their prayers or absolution. No sooner had the church of St. Sophia been polluted by the Latin sacrifice, than it was deserted as a Jewish synagogue, or an heathen temple, by the clergy and people; and a vast and gloomy silence prevailed in that venerable dome, which had so often smoked with a cloud of incense, blazed with innumerable lights, and resounded with the voice of prayer and thanksgiving. The Latins were the most odious of heretics and infidels; and the first minister of the empire, the great duke, was heard to declare, that he had

rather behold in Constantinople the turban of Mahomet, than the pope's tiara or a cardinal's hat.<sup>a</sup> A sentiment so unworthy of christians and patriots, was familiar and fatal to the Greeks: the emperor was deprived of the affection and support of his subjects; and their native cowardice was sanctified by resignation to the divine decree, or the visionary hope of a miraculous deliverance.

Of the triangle which composes the figure of Constantinople, the two sides along the sea were made inaccessible to an enemy; the Propontis by nature, and the harbour by art. Between the two waters, the basis of the triangle, the land side was protected by a double wall, and a deep ditch of the depth of one hundred feet. Against this line of fortification, which Phranza, an eye-witness, prolongs to the measure of six miles,<sup>b</sup> the Ottomans directed their principal attack; and the emperor, after distributing the service and command of the most perilous stations, undertook the defence of the external wall. In the first days of the siege, the Greek soldiers descended into the ditch, or sallied into the field; but they soon discovered that, in the proportion of their numbers, one christian was of more value than twenty Turks; and, after these bold preludes, they were prudently content to maintain

CHAP  
LXVIII.

Siege of  
Constanti-  
nople by  
Mahomet  
II.,  
A. D. 1453,  
April 6-  
May 29.

<sup>a</sup> *Φανερίον, καλυπτρα*, may be fairly translated, a cardinal's hat. The difference of the Greek and Latin habits embittered the schism.

<sup>b</sup> We are obliged to reduce the Greek miles to the smallest measure which is preserved in the wersts of Russia, of 547 French *toises*, and of 104 three-fifths to a degree. The six miles of Phranza do not exceed four English miles (d'Anville, *Mesures Itinéraires*, p. 61-122, &c.

CHAP.  
LXVIII.  
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the rampart with their missile weapons. Nor should this prudence be accused of pusillanimity. The nation was indeed pusillanimous and base; but the last Constantine deserves the name of a hero: his noble band of volunteers was inspired with Roman virtue; and the foreign auxiliaries supported the honour of the Western chivalry. The incessant volleys of lances and arrows were accompanied with the smoke, the sound, and the fire of their musketry and cannon. Their small arms discharged at the same time either five, or even ten, balls of lead, of the size of a walnut; and, according to the closeness of the ranks and the force of the powder, several breastplates and bodies were transpierced by the same shot. But the Turkish approaches were soon sunk in trenches, or covered with ruins. Each day added to the science of the christians; but their inadequate stock of gunpowder was wasted in the operations of each day. Their ordnance was not powerful, either in size or number; and if they possessed some heavy cannon, they feared to plant them on the walls, lest the aged structure should be shaken and overthrown by the explosion.\* The same destructive secret had been revealed to the Moslems; by whom it was employed with the superior energy of zeal, riches, and despotism. The

\* At indies doctiores nostri facti paravere contra hostes machinamenta, quæ tamen avare dabantur. Pulvis erat nitri modica exigua; tela modica; bombardæ, si aderant incommoditate loci primum hostes offendere maceriebus alveisque tectos non poterant. Namisque magnæ erant, ne murus concuteretur noster, quiescebant. This passage of Leonardus Chiensis is curious and important.

great cannon of Mahomet has been separately noticed; an important and visible object in the history of the times: but that enormous engine was flanked by two fellows almost of equal magnitude;<sup>3</sup> the long order of the Turkish artillery was pointed against the walls: fourteen batteries thundered at once on the most accessible places; and of one of these it is ambiguously expressed, that it was mounted with one hundred and thirty guns, or that it discharged one hundred and thirty bullets. Yet, in the power and activity of the sultan, we may discern the infancy of the new science. Under a master who counted the moments, the great cannon could be loaded and fired no more than seven times in one day.<sup>4</sup> The heated metal unfortunately burst; several workmen were destroyed; and the skill of an artist was admired who be-thought himself of preventing the danger and the accident, by pouring oil, after each explosion, into the mouth of the cannon.

The first random shots were productive of more sound than effect; and it was by the advice of a christian, that the engineers were taught to level their aim against the two opposite sides of the salient angles of a bastion. However imperfect, the weight and repetition of the fire made some impression on the walls; and the Turks,

Attack and  
defence.

<sup>3</sup> According to Chalcocondyles and Phranza, the great cannon burst, an accident which, according to Ducas, was prevented by the artist's skill. It is evident they do not speak of the same gun.

<sup>4</sup> Near an hundred years after the siege of Constantinople, the French and English fleets in the Channel were proud of firing 800 shot in an engagement of two hours (Memoires de Martin du Bellay, l. x, in the Collection Generale, tom. xxii, p. 239).



CHAP.  
LXVIII.

pushing their approaches to the edge of the ditch, attempted to fill the enormous chasm, and to build a road to the assault.\* Innumerable fascines, and hogsheads, and trunks of trees, were heaped on each other; and such was the impetuosity of the throng, that the foremost and the weakest were pushed headlong down the precipice, and instantly buried under the accumulated mass. To fill the ditch was the toil of the besiegers; to clear away the rubbish was the safety of the besieged; and, after a long and bloody conflict, the web that had been woven in the day was still unravelled in the night. The next resource of Mahomet was the practice of mines; but the soil was rocky; in every attempt, he was stopped and undermined by the christian engineers; nor had the art been yet invented of replenishing those subterraneous passages with gunpowder, and blowing whole towers and cities into the air.\* A circumstance that distinguishes the siege of Constantinople, is the reunion of the ancient and modern artillery. The cannon were intermingled with the mechanical engines for casting stones and darts; the bullet and the battering-ram were directed against the same

\* I have selected some curious facts, without striving to emulate the bloody and obstinate eloquence of the abbe de Vertot, in his prolix descriptions of the sieges of Rhodes, Malta, &c. But that agreeable historian had a turn for romance; and as he wrote to please the order, he had adopted the same spirit of enthusiasm and chivalry.

\* The first theory of mines with gunpowder appears in 1480, in a MS. of George of Sienna (Tiraboschi, tom. vi, p. i, p. 324. They were first practised at Sarzanella, in 1487; but the honour and improvement, in 1503, is ascribed to Peter of Navarre, who used them with success in the wars of Italy (Hist. de la Ligue de Cambray, tom. ii, p. 93-97).

walls; nor had the discovery of gunpowder superseded the use of the liquid and unextinguishable fire. A wooden turret of the largest size was advanced on rollers: this portable magazine of ammunition and fascines was protected by a threefold covering of bulls hides: incessant volleys were securely discharged from the loopholes; in the front, three doors were contrived for the alternate sally and retreat of the soldiers and workmen. They ascended by a stair-case to the upper platform, and as high as the level of that platform, a scaling-ladder could be raised by pulleys to form a bridge, and grapple with the adverse rampart. By these various arts of annoyance, some as new as they were pernicious to the Greeks, the tower of St. Romanus was at length overturned: after a severe struggle, the Turks were repulsed from the breach, and interrupted by darkness; but they trusted, that with the return of light they should renew the attack with fresh vigour and decisive success. Of this pause of action, this interval of hope, each moment was improved by the activity of the emperor and Justiniani, who passed the night on the spot, and urged the labours which involved the safety of the church and city. At the dawn of day, the impatient sultan perceived, with astonishment and grief, that his wooden turret had been reduced to ashes: the ditch was cleared and restored; and the tower of St. Romanus was again strong and entire. He deplored the failure of his design; and uttered a profane exclamation, that the word of the thirty-

**CHAP. LXVIII.** seven thousand prophets should not have compelled him to believe that such a work, in so short a time, could have been accomplished by the infidels.

Succour  
and victory  
of four  
ships.

The generosity of the christian princes was cold and tardy; but in the first apprehension of a siege, Constantine had negotiated, in the isles of the Archipelago, the Morea, and Sicily, the most indispensable supplies. As early as the beginning of April, five<sup>1</sup> great ships, equipped for merchandise and war, would have sailed from the harbour of Chios, had not the wind blown obstinately from the north.<sup>2</sup> One of these ships bore the imperial flag; the remaining four belonged to the Genoese; and they were laden with wheat and barley, with wine, oil, and vegetables, and, above all, with soldiers and mariners, for the service of the capital. After a tedious delay, a gentle breeze, and, on the second day, a strong gale from the south, carried them through the Hellespont and the Propontis: but the city was already invested by sea and land; and the Turkish fleet, at the entrance of the Bosphorus, was stretched from shore to shore, in the form of a crescent, to intercept, or at least to repel, these bold auxiliaries. The reader who has present to his mind the geographical picture

<sup>1</sup> It is singular that the Greeks should not agree in the number of these illustrious vessels: the *five* of Ducas, the *four* of Phranza and Leonardus, and the *two* of Chalcocondyles, must be extended to the smaller, or confined to larger, size. Voltaire, in giving one of these ships to Frederic III., confounds the emperors of the East and West.

<sup>2</sup> In bold defiance, or rather in gross ignorance, of language and geography, the president Cousin detains them at Chios with a south, and wafts them with a north, wind.

of Constantinople, will conceive and admire the greatness of the spectacle. The five christian ships continued to advance with joyful shouts, and a full press both of sails and oars, against an hostile fleet of three hundred vessels; and the rampart, the camp, the coasts of Europe and Asia, were lined with innumerable spectators, who anxiously awaited the event of this momentous succour. At the first view that event could not appear doubtful: the superiority of the Moslems was beyond all measure or account; and, in a calm, their numbers and valour must inevitably have prevailed. But their hasty and imperfect navy had been created, not by the genius of the people, but by the will of the sultan: in the height of their prosperity, the Turks have acknowledged, that if God had given them the earth, he had left the sea to the infidels;<sup>2</sup> and a series of defeats, a rapid progress of decay, has established the truth of their modest confession. Except eighteen gallies of some force, the rest of their fleet consisted of open boats, rudely constructed and awkwardly managed, crowded with troops, and destitute of cannon; and since courage arises in a great measure from the consciousness of strength, the bravest of the janizaries might tremble on a new element. In the christian squadron, five stout and lofty ships were guided by skilful pilots, and manned with the

<sup>2</sup> The perpetual decay and weakness of the Turkish navy may be observed in Rycant (*State of the Ottoman Empire*, p. 372-378); Thevenot (*Voyages*, p. i, p. 229-242); and Tott (*Memoires*, tom. lii); the last of whom is always solicitous to amuse and amaze his reader.

CHAP.  
LXVIII.

veterans of Italy and Greece, long practised in the arts and perils of the sea. Their weight was directed to sink or scatter the weak obstacles that impeded their passage: their artillery swept the waters: their liquid fire was poured on the heads of their adversaries, who, with the design of boarding, presumed to approach them; and the winds and waves are always on the side of the ablest navigators. In this conflict, the imperial vessel, which had been almost overpowered, was rescued by the Genoese; but the Turks, in a distant and closer attack, were twice repulsed with considerable loss. Mahomet himself sat on horseback on the beach, to encourage their valour by his voice and presence, by the promise of reward, and by fear, more potent than the fear of the enemy. The passions of his soul, and even the gestures of his body,<sup>7</sup> seemed to imitate the actions of the combatants; and, as if he had been the lord of nature, he spurred his horse with a fearless and impotent effort into the sea. His loud reproaches, and the clamours of the camp, urged the Ottomans to a third attack, more fatal and bloody than the two former; and I must repeat, though I cannot credit, the evidence of Phranza, who affirms from their own mouth, that they lost above twelve thousand men in the slaughter of the day. They fled in disorder to the shores of Europe and Asia, while the christian squadron, triumphant and unhurt,

<sup>7</sup> I must confess, that I have before my eyes the living picture which Thucydides (l. vii, c. 71) has drawn of the passions and gestures of the Athenians in a naval engagement in the great harbour of Syracuse.

steered along the Bosphorus, and securely anchored within the chain of the harbour. In the confidence of victory, they boasted that the whole Turkish power must have yielded to their arms; but the admiral, or captain bashaw, found some consolation for a painful wound in his eye, by representing that accident as the cause of his defeat. Baltha Ogli was a renegade of the race of the Bulgarian princes; his military character was tainted with the unpopular vice of avarice; and under the despotism of the prince or people, misfortune is a sufficient evidence of guilt. His rank and services were annihilated by the displeasure of Mahomet. In the royal presence, the captain bashaw was extended on the ground by four slaves, and received one hundred strokes with a golden rod;\* his death had been pronounced; and he adored the clemency of the sultan, who was satisfied with the milder punishment of confiscation and exile. The introduction of this supply revived the hopes of the Greeks, and accused the supineness of their Western allies. Amidst the deserts of Anatolia and the rocks of Palestine, the millions of the crusades had buried themselves in a voluntary and inevitable grave; but the situation of the imperial city was strong against her enemies, and accessible to her friends; and a rational and moderate armament of the maritime states might have saved the relics of the Roman name, and

\* According to the exaggeration or corrupt text of Ducas (c. 38), this golden bar was of the enormous and incredible weight of 500 libræ, or pounds. Bouillaud's reading of 500 drachms, or five pounds, is sufficient to exercise the arm of Mahomet, and bruise the back of his admiral.

CHAP.  
LXVIII.  
.....

maintained a christian fortress in the heart of the Ottoman empire. Yet this was the sole and feeble attempt for the deliverance of Constantinople: the more distant powers were insensible of its danger; and the ambassador of Hungary, or at least of Huniades, resided in the Turkish camp, to remove the fears, and to direct the operations, of the sultan.\*

Mahomet  
transports  
his navy  
over land.

It was difficult for the Greeks to penetrate the secret of the divan; yet the Greeks are persuaded, that a resistance, so obstinate and surprising, had fatigued the perseverance of Mahomet. He began to meditate a retreat, and the siege would have been speedily raised, if the ambition and jealousy of the second vizir had not opposed the perfidious advice of Calil Bashaw, who still maintained a secret correspondence with the Byzantine court. The reduction of the city appeared to be hopeless, unless a double attack could be made from the harbour as well as from the land; but the harbour was inaccessible; an impenetrable chain was now defended by eight large ships, more than twenty of a smaller size, with several gallies and sloops; and, instead of forcing this barrier, the Turks might apprehend a naval sally, and a second encounter in the open sea. In this perplexity, the genius of Mahomet conceived and executed a plan of a bold and marvellous cast, of transporting by land his lighter vessels and military stores from the Bosphorus

\* Ducas, who confesses himself ill-informed of the affairs of Hungary, assigns a motive of superstition, a fatal belief that Constantinople would be the term of the Turkish conquests. See Phranza (l. iii, c. 20) and Spondanus.

into the higher part of the harbour. The distance is about ten miles; the ground is uneven, and was overspread with thickets; and, as the road must be opened behind the suburb of Galata, their free passage or total destruction must depend on the option of the Genoese. But these selfish merchants were ambitious of the favour of being the last devoured; and the deficiency of art was supplied by the strength of obedient myriads. A level way was covered with a broad platform of strong and solid planks; and to render them more slippery and smooth, they were anointed with the fat of sheep and oxen. Four-score light galleys and brigantines of fifty and thirty oars, were disembarked on the Bosphorus shore; arranged successively on rollers; and drawn forwards by the force of men and pulleys. Two guides or pilots were stationed at the helm, and the prow, of each vessel; the sails were unfurled to the winds; and the labour was cheered by song and acclamation. In the course of a single night, this Turkish fleet painfully climbed the hill, steered over the plain, and was launched from the declivity into the shallow waters of the harbour, far above the molestation of the deeper vessels of the Greeks. The real importance of this operation was magnified by the consternation and confidence which it inspired: but the notorious, unquestionable fact was displayed before the eyes, and is recorded by the pens of the two nations.<sup>b</sup> A similar stratagem had been re-

<sup>b</sup> The unanimous testimony of the four Greeks is confirmed by Cantemir (p. 96), from the Turkish annals; but I could wish to contract the distance of ten miles, and to prolong the term of one night.



CHAP.  
LXVIII.

peatedly practised by the ancients: the Ottoman gallies (I must again repeat) should be considered as large boats; and, if we compare the magnitude and the distance, the obstacles and the means, the boasted miracle<sup>d</sup> has perhaps been equalled by the industry of our own times.\* As soon as Mahomet had occupied the upper harbour with a fleet and army, he constructed, in the narrowest part, a bridge, or rather mole, of fifty cubits in breadth, and one hundred in length: it was formed of casks and hogsheads, joined with rafters linked with iron, and covered with a solid floor. On this floating battery he planted one of his largest canuon, while the fourscore gallies, with troops and scaling-ladders, approached the most accessible side, which had formerly been stormed by the Latin conquerors. The indolence of the christians has been accused for not destroying these unfinished works; but their fire, by a superior fire, was controlled and silenced; nor were they wanting in a nocturnal attempt to burn the vessels as well as the bridge of the sultan. His vigilance prevented their approach; the foremost galliots were sunk or taken: forty youths, the bravest of Italy and Greece,

\* Phranza relates two examples of a similar transportation over the six miles of the isthmus of Corinth; the one fabulous, of Augustus after the battle of Actium; the other true, of Nicetas, a Greek general in the tenth century. To these he might have added a bold enterprise of Hannibal, to introduce his vessels into the harbour of Tarentum (Polybius, l. viii, p. 749, edit. Gronov.)

<sup>d</sup> A Greek of Candia, who had served the Venetians in a similar undertaking (Spond. A. D. 1438, No. 37), might possibly be the adviser and agent of Mahomet

\* I particularly allude to our own embarkations on the lakes of Canada in the years 1776 and 1777, so great in the labour, so fruitless in the event.

were inhumanly massacred at his command; nor could the emperor's grief be assuaged by the just though cruel retaliation, of exposing from the walls the heads of two hundred and sixty mussulman captives. After a siege of forty days, the fate of Constantinople could no longer be averted. The diminutive garrison was exhausted by a double attack; the fortifications, which had stood for ages against hostile violence, were dismantled on all sides by the Ottoman cannon; many breaches were opened; and near the gate of St. Romanus, four towers had been levelled with the ground. For the payment of his feeble and mutinous troops, Constantine was compelled to despoil the churches, with the promise of a fourfold restitution; and his sacrilege offered a new reproach to the enemies of the union. A spirit of discord impaired the remnant of the christian strength; the Genoëse and Venetian auxiliaries asserted the pre-eminence of their respective service; and Justiniani and the great duke, whose ambition was not extinguished by the common danger, accused each other of treachery and cowardice.

CHAP.  
LXVIII.

Distress of  
the city.

During the siege of Constantinople, the words of peace and capitulation had been sometimes pronounced; and several embassies had passed between the camp and the city. The Greek emperor was humbled by adversity; and would have yielded to any terms compatible with religion and royalty. The Turkish sultan was de-

Prepara-  
tions of the  
Turks for  
the genera  
assault,  
May 26.

<sup>1</sup> Chalcocondyles and Ducas differ in the time and circumstances of the negotiation; and as it was neither glorious nor salutary, the faithful Phranza spares his prince even the thought of a surrender.

CHAP.  
LXVIII.  
.....

desirous of sparing the blood of his soldiers; still more desirous of securing for his own use the Byzantine treasures; and he accomplished a sacred duty in presenting to the *gabours*, the choice of circumcision, of tribute, or of death. The avarice of Mahomet might have been satisfied with an annual sum of one hundred thousand ducats; but his ambition grasped the capital of the East: to the prince he offered a rich equivalent, to the people a free toleration, or a safe departure; but after some fruitless treaty, he declared his resolution of finding either a throne, or a grave, under the walls of Constantinople. A sense of honour, and the fear of universal reproach, forbade Palæologus to resign the city into the hands of the Ottomans; and he determined to abide the last extremities of war. Several days were employed by the sultan in the preparations of the assault; and a respite was granted by his favourite science of astrology, which had fixed on the twenty-ninth of May, as the fortunate and fatal hour. On the evening of the twenty-seventh, he issued his final orders; assembled in his presence the military chiefs; and dispersed his heralds through the camp to proclaim the duty, and the motives, of the perilous enterprise. Fear is the first principle of a despotic government; and his menaces were expressed in the Oriental style, that the fugitives and deserters, had they the wings of a bird,\*

\* These wings (Chalcocondyles, l. viii, p. 208) are no more than an Oriental figure; but in the tragedy of Irene, Mahomet's passion soars above sense and reason:

Should

should not escape from his inexorable justice. The greatest part of his bashaws and janizaries were the offspring of christian parents; but the glories of the Turkish name were perpetuated by successive adoption; and in the gradual change of individuals, the spirit of a legion, a regiment, or an *oda*, is kept alive by imitation and discipline. In this holy warfare, the Moslems were exhorted to purify their minds with prayer, their bodies with seven ablutions; and to abstain from food till the close of the ensuing day. A crowd of dervishes visited the tents, to instil the desire of martyrdom, and the assurance of spending an immortal youth amidst the rivers and gardens of paradise, and in the embraces of the black-eyed virgins. Yet Mahomet principally trusted to the efficacy of temporal and visible rewards. A double pay was promised to the victorious troops; "The city and the buildings," said Mahomet, "are mine; but I resign to your valour the captives and the spoil, the treasures

Should the fierce north, upon his frozen wings,  
Bear him aloft above the wondering clouds,  
And seat him in the Pleiads golden chariot—  
Thence should my fury drag him down to torture.

Besides the extravagance of the rant, I must observe, 1. That the operation of the wind must be confined to the lower regions of the air. 2. That the name, etymology, and the fable of the Pleiads are purely Greek (Scholiast ad Homer, x. 686. Eudocia in Ionia, p. 899. Apollodor. l. iii, c. 10. Heine, p. 229, Not. 682), and had no affinity with the astronomy of the East (Hyde ad Ulugbeg, Tabul. in Syntagma Dissert. tom i, p. 40, 42. Goguet, Origine des Arts, &c. tom. vi, p. 78-78. Gebelin, Hist. du Calendrier, p. 78), which Mahomet had studied. 3. The golden chariot does not exist either in science or fiction; but I much fear that Dr. Johnson has confounded the Pleiads with the great bear or waggon, the zodiac with a northern constellation:

Αρνειν θήκαι άμαξαν επιελειν καλως.

CHAP.  
LXVIII.

“ of gold and beauty; be rich and be happy.  
“ Many are the provinces of my empire: the in-  
“ trepid soldier who first ascends the walls of  
“ Constantinople, shall be rewarded with the go-  
“ vernment of the fairest and most wealthy; and  
“ my gratitude shall accumulate his honours and  
“ fortunes above the measure of his own hopes.”  
Such various and potent motives diffused among  
the Turks a general ardour, regardless of life,  
and impatient for action: the camp re-echoed with  
the Moslem shouts of “ God is God, there is  
“ but one God, and Mahomet is the apostle of  
“ God;”<sup>a</sup> and the sea and land, from Galata to  
the seven towers, were illuminated by the blaze  
of their nocturnal fires.

Last fare-  
well of the  
emperor,  
and the  
Greeks.

Far different was the state of the christians;  
who, with loud and impotent complaints, de-  
plored the guilt, or the punishment, of their sins.  
The celestial image of the virgin had been ex-  
posed in solemn procession; but their divine pa-  
troness was deaf to their intreaties: they ac-  
cused the obstinacy of the emperor for refusing  
a timely surrender; anticipated the horrors of  
their fate; and sighed for the repose and security  
of Turkish servitude. The noblest of the Greeks,  
and the bravest of the allies, were summoned to  
the palace, to prepare them, on the evening of the  
twenty-eighth, for the duties and dangers of the  
general assault. The last speech of Palæolo-  
gus was the funeral oration of the Roman em-

<sup>a</sup> Phraenza quarrels with these Moslem acclamations, not for the  
name of God, but for that of the prophet: the pious zeal of Voltaire is  
excessive and even ridiculous.

pire:<sup>1</sup> he promised, he conjured, and he vainly attempted to infuse the hope which was extinguished in his own mind. In this world all was comfortless and gloomy; and neither the gospel nor the church have proposed any conspicuous recompence to the heroes who fall in the service of their country. But the example of their prince, and the confinement of a siege, had armed these warriors with the courage of despair; and the pathetic scene is described by the feelings of the historian Phranza, who was himself present at this mournful assembly. They wept, they embraced; regardless of their families and fortunes, they devoted their lives; and each commander, departing to his station, maintained all night a vigilant and anxious watch on the rampart. The emperor, and some faithful companions, entered the dome of St. Sophia, which in a few hours was to be converted into a mosch, and devoutly received, with tears and prayers, the sacrament of the holy communion. He reposed some moments in the palace, which resounded with cries and lamentations; solicited the pardon of all whom he might have injured;<sup>2</sup> and mounted on horseback to visit the guards, and explore the motions of the enemy. The distress and fall of the last Constantine are more

<sup>1</sup> I am afraid that this discourse was composed by Phranza himself; and it smells so grossly of the sermon and the convent, that I almost doubt whether it was pronounced by Constantine. Leonardus assigns him another speech, in which he addresses himself more respectfully to the Latin auxiliaries.

<sup>2</sup> This abasement, which devotion has sometimes extorted from dying princes, is an improvement of the gospel doctrine of the forgiveness of injuries: it is more easy to forgive 490 times, than once to ask pardon of an inferior.

CHAP. glorious than the long prosperity of the Byzantine Cæsars.  
LXVIII.

.....  
The general assault,  
May 29.

In the confusion of darkness, an assailant may sometimes succeed; but in this great and general attack, the military judgment and astrological knowledge of Mahomet advised him to expect the morning, the memorable twenty-ninth of May, in the fourteen hundred and fifty-third year of the christian era. The preceding night had been strenuously employed: the troops, the cannon, and the fascines, were advanced to the edge of the ditch, which in many parts presented a smooth and level passage to the breach; and his fourscore galleys almost touched with the prows and their scaling ladders the less defensible walls of the harbour. Under pain of death, silence was enjoined; but the physical laws of motion and sound are not obedient to discipline or fear; each individual might suppress his voice and measure his footsteps; but the march and labour of thousands must inevitably produce a strange confusion of dissonant clamours, which reached the ears of the watchmen of the towers. At day-break, without the customary signal of the morning gun, the Turks assaulted the city by sea and land; and the similitude of a twined or twisted thread has been applied to the closeness and continuity of their line of attack.<sup>1</sup> The foremost ranks consisted of the refuse of the host, a voluntary crowd, who fought without order or command; of the feebleness of age or childhood, of peasants and vagrants, and

<sup>1</sup> Besides the 10,000 guard, and the sailors and the marines, Ducas numbers in this general assault 250,000 Turks, both horse and foot.

of all who had joined the camp in the blind hope of plunder and martyrdom. The common impulse drove them onwards to the wall: the most audacious to climb were instantly precipitated; and not a dart, not a bullet, of the christians was idly wasted on the accumulated throng. But their strength and ammunition were exhausted in this laborious defence; the ditch was filled with the bodies of the slain; they supported the footsteps of their companions; and of this devoted vanguard, the death was more serviceable than the life. Under their respective bashaws and sanjaks, the troops of Anatolia and Rumania were successively led to the charge; their progress was various and doubtful; but, after a conflict of two hours, the Greeks still maintained and improved their advantage; and the voice of the emperor was heard, encouraging his soldiers to achieve, by a last effort, the deliverance of their country. In that fatal moment, the janizaries arose, fresh, vigorous, and invincible. The sultan himself on horseback, with an iron mace in his hand, was the spectator and judge of their valour: he was surrounded by ten thousand of his domestic troops, whom he reserved for the decisive occasions; and the tide of battle was directed and impelled by his voice and eye. His numerous ministers of justice were posted behind the line, to urge, to restrain, and to punish; and if danger was in the front, shame and inevitable death were in the rear, of the fugitives. The cries of fear and of pain were drowned in the martial music of drums, trumpets, and attaballs; and experience has proved, that the mechanical



CHAP.  
LXVIII.  
.....

operation of sounds, by quickening the circulation of the blood and spirits, will act on the human machine more forcibly than the eloquence of reason and honour. From the lines, the galleys, and the bridge, the Ottoman artillery thundered on all sides; and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke, which could only be dispelled by the final deliverance or destruction of the Roman empire. The single combats of the heroes of history or fable amuse our fancy and engage our affections; the skilful evolutions of war may inform the mind, and improve a necessary, though pernicious, science; but in the uniform and odious pictures of a general assault, all is blood, and horror, and confusion: nor shall I strive, at the distance of three centuries and a thousand miles, to delineate a scene of which there could be no spectators, and of which the actors themselves were incapable of forming any just or adequate idea.

The immediate loss of Constantinople may be ascribed to the bullet, or arrow, which pierced the gauntlet of John Justiniani. The sight of his blood, and the exquisite pain, appalled the courage of the chief, whose arms and counsels were the firmest rampart of the city. As he withdrew from his station in quest of a surgeon, his flight was perceived and stopped by the indefatigable emperor. "Your wound," exclaimed Palæologus, "is slight; the danger is pressing; your presence is necessary; and whither will you retire?" "I will retire," said the trembling Genoese, "by the same road which God

‘ has opened to the Turks;’ and at these words he hastily passed through one of the breaches of the inner wall. By this pusillanimous act, he stained the honours of a military life; and the few days which he survived in Galata, or the isle of Chios, were embittered by his own and the public reproach.<sup>m</sup> His example was imitated by the greatest part of the Latin auxiliaries; and the defence began to slacken when the attack was pressed with redoubled vigour. The number of the Ottomans was fifty, perhaps an hundred, times superior to that of the christians; the double walls were reduced by the cannon to an heap of ruins: in a circuit of several miles, some places must be found more easy of access, or more feebly guarded; and if the besiegers could penetrate in a single point, the whole city was irrecoverably lost. The first who deserved the sultan’s reward was Hassan the janizary, of gigantic stature and strength. With the scymetar in one hand and his buckler in the other, he ascended the outward fortification: of the thirty janizaries, who were emulous of his valour, eighteen perished in the bold adventure. Hassan and his twelve companions had reached the summit; the giant was precipitated from the rampart; he rose on one knee, and was again oppressed by a shower of darts and stones. But

<sup>m</sup> In the severe censure of the flight of Justiniani, Phranza expresses his own feelings, and those of the public. For some private reasons, he is treated with more lenity and respect by Ducas; but the words of Leonardus Chiensis express his strong and recent indignation, *gloriæ salutis sique oblitus*. In the whole series of their Eastern policy, his countrymen, the Genoese, were always suspected, and often guilty.

CHAP.  
LXVIII.

Death of  
the empe-  
ror Con-  
stantine  
Palmolo-  
gas.

his success had proved that the achievement was possible: the walls and towers were instantly covered with a swarm of Turks; and the Greeks, now driven from the vantage ground, were overwhelmed by increasing multitudes. Amidst these multitudes, the emperor,\* who accomplished all the duties of a general and a soldier, was long seen, and finally lost. The nobles, who fought round his person, sustained, till their last breath, the honourable names of Palæologus and Cantacuzene: his mournful exclamation was heard, "Cannot there be found a christian to cut off my head?"<sup>o</sup> and his last fear was that of falling alive into the hands of the infidels.<sup>p</sup> The prudent despair of Constantine cast away the purple: amidst the tumult he fell by an unknown hand, and his body was buried under a mountain of the slain. After his death, resistance and order were no more: the Greeks fled towards the city; and many were pressed and stifled in the narrow pass of the gate of St. Romanus.

\* Ducas kills him with two blows of Turkish soldiers; Chalcocondyles wounds him in the shoulder, and then tramples him in the gate. The grief of Phranza carrying him among the enemy, escapes from the precise image of his death; but we may, without flattery, apply these noble lines of Dryden:

As to Sebastian, let them search the field;  
And where they find a mountain of the slain,  
Send one to climb, and looking down beneath,  
There they will find him at his manly length,  
With his face up to heaven, in that red monument  
Which his good sword had digged.

<sup>o</sup> Spondanus (A. D. 1453, No. 10), who has hopes of his salvation, wishes to absolve this demand from the guilt of suicide.

<sup>p</sup> Leonarnus Chiensis very properly observes, that the Turks, had they known the emperor, would have laboured to save and secure a captive so acceptable to the sultan.

The victorious Turks rushed through the breaches of the inner wall; and as they advanced into the streets, they were soon joined by their brethren, who had forced the gate Phenar on the side of the harbour.<sup>4</sup> In the first heat of their pursuit, about two thousand christians were put to the sword; but avarice soon prevailed over cruelty; and the victors acknowledged, that they should immediately have given quarter, if the valour of the emperor and his chosen bands had not prepared them for a similar opposition in every part of the capital. It was thus, after a siege of fifty-three days, that Constantinople, which had defied the power of Chosroes, the Chagan, and the caliphs, was irretrievably subdued by the arms of Mahomet the second. Her empire only had been subverted by the Latins; her religion was trampled in the dust by the Moslem conquerors.<sup>5</sup>

CHAP  
LXVIII

Loss of the  
city and  
empire.

The tidings of misfortune fly with a rapid wing; yet such was the extent of Constantinople, that the more distant quarters might prolong some moments the happy ignorance of their ruin.<sup>6</sup> But in the general consternation, in the feelings of selfish or social anxiety, in the tumult and thunder of the assault, a *sleepless* night and

The Turks  
enter and  
pillage  
Constanti-  
nople.

<sup>4</sup> Cantemir, p. 96. The christian ships in the mouth of the harbour had flanked and retarded this naval attack.

<sup>5</sup> Chalecocondyles most absurdly supposes that Constantinople was sacked by the Asiatics, in revenge for the ancient calamities of Troy; and the grammarians of the fifteenth century are happy to melt down the uncounted appellation of Turks, into the more classic name of *Teucri*.

<sup>6</sup> When Cyrus surprised Babylon during the celebration of a festival, so vast was the city, and so careless were the inhabitants, that much time elapsed before the distant quarters knew that they were captives (Herodotus, l. i, c. 191), and Usher (Annal. p. 78), who has quoted from the prophet Jeremiah a passage of similar import.

CHAP. morning must have elapsed: nor can I believe  
LXVIII. that many Grecian ladies were awakened by the  
..... janizaries from a sound and tranquil slumber.  
On the assurance of the public calamity, the houses and convents were instantly deserted; and the trembling inhabitants flocked together in the streets, like an herd of timid animals, as if accumulated weakness could be productive of strength, or in the vain hope, that amid the crowd, each individual might be safe and invisible. From every part of the capital they flowed into the church of St. Sophia; in the space of an hour, the sanctuary, the choir, the nave, the upper and lower galleries, were filled with the multitude of fathers and husbands, of women and children, of priests, monks, and religious virgins: the doors were barred on the inside, and they sought protection from the sacred dome, which they had so lately abhorred as a profane and polluted edifice. Their confidence was founded on the prophecy of an enthusiast or impostor, that one day the Turks would enter Constantinople, and pursue the Romans as far as the column of Constantine in the square before St. Sophia; but that this would be the term of their calamities: that an angel would descend from heaven, with a sword in his hand, and would deliver the empire, with that celestial weapon, to a poor man seated at the foot of the column. "Take this sword," would he say, "and avenge the people of the Lord." At these animating words, the Turks would instantly fly, and the victorious Romans would drive them from the West, and from all Anatolia, as far as the fron-

tiers of Persia. It is on this occasion, that Du-  
 cas, with some fancy and much truth, upbraids  
 the discord and obstinacy of the Greeks. "Had  
 " that angel appeared," exclaims the historian,  
 " had he offered to exterminate your foes if you  
 " would consent to the union of the church,  
 " even then, in that fatal moment, you would  
 " have rejected your safety, or have deceived  
 " your God."

CHAP.  
 LXVIII.

While they expected the descent of the tardy  
 angel, the doors were broken with axes; and as  
 the Turks encountered no resistance, their blood-  
 less hands were employed in selecting and se-  
 curing the multitude of their prisoners. Youth,  
 beauty, and the appearance of wealth, attracted  
 their choice; and the right of property was de-  
 cided among themselves by a prior seizure, by  
 personal strength, and by the authority of com-  
 mand. In the space of an hour the male cap-  
 tives were bound with cords, the females with  
 their veils and girdles. The senators were link-  
 ed with their slaves; the prelates, with the por-  
 ters of the church; and young men of a plebeian  
 class, with noble maids, whose faces had been  
 invisible to the sun and their nearest kindred.  
 In this common captivity, the ranks of society  
 were confounded; the ties of nature were cut  
 asunder; and the inexorable soldier was care-  
 less of the father's groans, the tears of the mo-  
 ther, and the lamentations of the children. The

Captivity  
 of the  
 Greeks.

\* This lively description is extracted from Ducas (c. 39), who, two  
 years afterwards, was sent ambassador from the prince of Lesbos to the  
 sultan (c. 44). Till Lesbos was subdued in 1463 (Phranza, l. iii, c. 27),  
 that island must have been full of the fugitives of Constantinople, who  
 delighted to repeat, perhaps to adorn, the tale of their misery.

CHAP.  
LXVIII.

loudest in their wailings were the nuns, who were torn from the altar with naked bosoms, outstretched hands, and dishevelled hair: and we should piously believe, that few could be tempted to prefer the vigils of the haram to those of the monastery. Of these unfortunate Greeks, of these domestic animals, whole strings were rudely driven through the streets; and as the conquerors were eager to return for more prey, their trembling pace was quickened with menaces and blows. At the same hour, a similar rapine was exercised in all the churches and monasteries, in all the palaces and habitations of the capital; nor could any palace, however sacred or sequestered, protect the persons or the property of the Greeks. Above sixty thousand of this devoted people were transported from the city to the camp and fleet; exchanged or sold, according to the caprice or interest of their masters, and dispersed in remote servitude through the provinces of the Ottoman empire. Among these we may notice some remarkable characters. The historian Phranza, first chamberlain and principal secretary, was involved, with his family, in the common lot. After suffering, four months, the hardships of slavery, he recovered his freedom; in the ensuing winter he ventured to Adrianople, and ransomed his wife from the *mir bashi*, or master of horse; but his two children, in the flower of youth and beauty, had been seized for the use of Mahomet himself. The daughter of Phranza died in the seraglio, perhaps a virgin; his son, in the fifteenth year of his age, preferred death to infamy, and was stab-

bed by the hand of the royal lover." A deed thus inhuman cannot surely be expiated by the taste and liberality with which he released a Grecian matron and her two daughters, on receiving a Latin ode from Philelphus, who had chosen a wife in that noble family.\* The pride or cruelty of Mahomet would have been most sensibly gratified by the capture of a Roman legate; but the dexterity of cardinal Isidore eluded the search, and he escaped from Galata in a plebeian habit.† The chain and entrance of the outward harbour was still occupied by the Italian ships of merchandise and war. They had signalised their valour in the siege: they embraced the moment of retreat, while the Turkish mariners were dissipated in the pillage of the city. When they hoisted sail, the beach was covered with a suppliant and lamentable crowd; but the means of transportation were scanty: the Venetians and Genoese selected their countrymen; and, notwithstanding the fairest promises of the sultan, the inhabitants of Galata

CHAP  
LXVIII  
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\* See Phranza, l. iii, c. 20, 21. His expressions are positive: *Ameras suâ manû jugulavit . . . . volebat enim eo turpiter et nefarie abuti. Me miserum et infelicem.* Yet he could only learn from report, the bloody or impure scenes that were acted in the dark recesses of the seraglio.

† See Tiraboschi (tom. vi, p. i, p. 200) and Lancelot (Mem. de l'Académie des Inscriptions, tom. x, p. 718). I should be curious to learn how he could praise the public enemy, whom he so often reviles as the most corrupt and inhuman of tyrants.

‡ The Commentaries of Pius II. suppose that he craftily placed his cardinal's hat on the head of a corpse, which was cut off and exposed in triumph, while the legate himself was bought and delivered, as a captive of no value. The great Belgic Chronicle adorns his escape with new adventures, which he suppressed (says Spondanus, A. D. 1458, No. 15) in his own letters, lest he should lose the merit and reward of suffering for Christ.



CHAP.  
LXVIII.

Amount of  
the spoil.

evacuated their houses, and embarked with their most precious effects.

In the fall and the sack of great cities, an historian is condemned to repeat the tale of uniform calamity: the same effects must be produced by the same passions; and when those passions may be indulged without controul, small, alas! is the difference between civilized and savage man. Amidst the vague exclamations of bigotry and hatred, the Turks are not accused of a wanton or immoderate effusion of christian blood; but, according to their *maxims* (the maxims of antiquity), the lives of the vanquished were forfeited; and the legitimate reward of the conqueror was derived from the service, the sale, or the ransom, of his captives or both sexes.\* The wealth of Constantinople had been granted by the sultan to his victorious troops; and the rapine of an hour is more productive than the industry of years. But as no regular division was attempted of the spoil, the respective shares were not determined by merit; and the rewards of valour were stolen away by the followers of the camp, who had declined the toil and danger of the battle. The narrative of their depredations could not afford either amusement or instruction; the total amount, in the last poverty of the empire, has been valued at four millions of ducats;† and of this sum a small part

\* Busbequius expatiates, with pleasure and applause, on the rights of war, and the use of slavery, among the ancients and the Turks (de Legat. Turcicâ, epist. iii, p. 161).

† This sum is specified in a marginal note of Leunclavius (Chalcondyles, l. viii, p. 211); but, in the distribution to Venice, Genoa, Florence,

was the property of the Venetians, the Genoese, the Florentines, and the merchants of Ancona. Of these foreigners, the stock was improved in quick and perpetual circulation; but the riches of the Greeks were displayed in the idle ostentation of palaces and wardrobes, or deeply buried in treasures of ingots and old coin, lest it should be demanded at their hands for the defence of their country. The profanation and plunder of the monasteries and churches excited the most tragic complaints. The dome of St. Sophia itself, the earthly heaven, the second firmament, the vehicle of the cherubim, the throne of the glory of God,<sup>b</sup> was despoiled of the oblations of ages; and the gold and silver, the pearls and jewels, the vases and sacerdotal ornaments, were most wickedly converted to the service of mankind. After the divine images had been stripped of all that could be valuable to a profane eye, the canvas, or the wood, was torn, or broken, or burnt, or trod under foot, or applied, in the stables, or the kitchen, to the vilest uses. The example of sacrilege was imitated, however, from the Latin conquerors of Constantinople; and the treatment which Christ, the virgin, and the saints, had sustained from the guilty catholic might be inflicted by the zealous mussulman on the monuments of idolatry. Perhaps, instead of joining the public clamour, a philosopher will observe, that in the decline of the arts, the work-

Florence, and Ancona, of 50, 20, 20, and 15,000 ducats, I suspect that a figure has been dropt. Even with the restitution, the foreign property would scarcely exceed one-fourth.

<sup>b</sup> See the enthusiastic praises and lamentations of Phraasa (l. iii, c. 17).

CHAP.  
LXVIII.  
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manship could not be more valuable than the work, and that a fresh supply of visions and miracles would speedily be renewed by the craft of the priest and the credulity of the people. He will more seriously deplore the loss of the Byzantine libraries, which were destroyed or scattered in the general confusion; one hundred and twenty thousand manuscripts are said to have disappeared;\* ten volumes might be purchased for a single ducat; and the same ignominious price, too high perhaps for a shelf of theology, include the whole works of Aristotle and Homer, the noblest productions of the science and literature of ancient Greece. We may reflect, with pleasure, that an inestimable portion of our classic treasures was safely deposited in Italy; and that the mechanics of a German town had invented an art which derides the havoc of time and barbarism.

Mahomet  
II. visits  
the city, St.  
Sophia, the  
palace, &c.

From the first hour<sup>d</sup> of the memorable twentieth of May, disorder and rapine prevailed in Constantinople, till the eighth hour of the same day; when the sultan himself passed in triumph through the gate of St. Romanus. He was attended by his vizirs, bashaws, and guards, each of whom (says a Byzantine historian) was robust as Hercules, dextrous as Apollo, and equal in battle to any ten of the race of ordinary mortals.

\* See Ducas (c. 43) and an epistle, July 16th, 1453, from Laurus Quirinus to pope Nicholas V. (Hody de Græcis, p. 192, from a MS. in the Cotton library).

<sup>d</sup> The Julian calendar, which reckons the days and hours from midnight, was used at Constantinople. But Ducas seems to understand the natural hours from sun-rise.

The conqueror\* gazed with satisfaction and wonder on the strange, though splendid, appearance of the domes and palaces, so dissimilar from the style of Oriental architecture. In the hippodrome, or *atmeidan*, his eye was attracted by the twisted column of the three serpents; and, as a trial of his strength, he shattered with his iron mace, or battle-axe, the under-jaw of one of these monsters,<sup>f</sup> which, in the eye of the Turks, were the idols or talismans of the city. At the principal door of St. Sophia, he alighted from his horse, and entered the dome; and such was his jealous regard for that monument of his glory, that on observing a zealous mussulman in the act of breaking the marble pavement, he admonished him with his scymetar, that, if the spoil and captives were granted to the soldiers, the public and private buildings had been reserved for the prince. By his command the metropolis of the Eastern church was formed into a mosch: the rich and portable instruments of superstition had been removed; the crosses were thrown down; and the walls, which were covered with images and mosaics, were washed and purified, and restored to a state of naked simplicity. On the same day, or on the ensuing Friday, the *muezin*, or crier, ascended the most lofty turret, and proclaimed the *ezan*, or public invitation in the name of God and his prophet; the imam preached; and Mahomet the second

\* See the Turkish Annals, p. 329, and the Pandects of Leunclavius, p. 448.

<sup>f</sup> I have had occasion (vol. iii, p. 22) to mention this curious relic of Grecian antiquity.

CHAP.  
LXVIII.

performed the *namaz* of prayer and thanksgiving on the great altar, where the christian mysteries had so lately been celebrated before the last of the Cæsars.<sup>a</sup> From St. Sophia he proceeded to the august, but desolate, mansion of an hundred successors of the great Constantine, but which, in a few hours, had been stripped of the pomp of royalty. A melancholy reflection on the vicissitudes of human greatness forced itself on his mind; and he repeated an elegant distich of Persian poetry: "The spider has wove his web in the imperial palace; and the owl hath sung her watch-song on the towers of Afrasiab."<sup>b</sup>

His behaviour to the  
Greeks.

Yet his mind was not satisfied, nor did the victory seem complete, till he was informed of the fate of Constantine; whether he had escaped, or been made prisoner, or had fallen in the battle. Two janizaries claimed the honour and reward of his death: the body, under an heap of slain, was discovered by the golden eagles embroidered on his shoes; the Greeks acknowledged with tears the head of their late emperor; and, after exposing the bloody trophy,<sup>c</sup> Mahomet bestowed on his rival the honours of a decent funeral.

<sup>a</sup> We are obliged to Cantemir (p. 102) for the Turkish account of the conversion of St. Sophia, bitterly deplored by Phranza and Ducas. It is amusing enough to observe, in what opposite lights the same object appears to a mussulman and a christian eye.

<sup>b</sup> This distich, which Cantemir gives in the original, derives new beauties from the application. It was thus that Scipio repeated, in the sack of Carthage, the famous prophecy of Homer. The same generous feeling carried the mind of the conqueror to the past or the future.

<sup>c</sup> I cannot believe with Ducas (see Spondanus, A. D. 1452, No. 13), that Mahomet sent round Persia, Arabia, &c. the head of the Greek emperor: he would surely content himself with a trophy less inhuman.

After his decease, Lucas Notaras, great duke, and first minister of the empire, was the most important prisoner. When he offered his person and his treasures at the foot of the throne, "And why," said the indignant sultan, "did you not employ these treasures in the defence of your prince and country?" "They were yours," answered the slave, "God has reserved them for your hands." "If he reserved them for me," replied the despot, "how have you presumed to withhold them so long by a fruitless and fatal resistance?" The great duke alleged the obstinacy of the strangers, and some secret encouragement from the Turkish vizir; and from this perilous interview, he was at length dismissed with the assurance of pardon and protection. Mahomet condescended to visit his wife, a venerable princess oppressed with sickness and grief; and his consolation for her misfortunes was in the most tender strain of humanity and filial reverence. A similar clemency was extended to the principal officers of state, of whom several were ransomed at his expense; and during some days he declared himself the friend and father of the vanquished people. But the scene was soon changed; and before his departure, the hippodrome streamed with the blood of his noblest captives. His perfidious cruelty is execrated by the christians: they adorn with the colours of heroic martyrdom

\* Phranza was the personal enemy of the great duke; nor would time, or death, or his own retreat to a monastery, extort a feeling of sympathy or forgiveness. Ducas is inclined to praise and pity the martyr; Chalcocondyles is neuter, but we are indebted to him for the hint of the Greek conspiracy.

CHAP.  
LXVIII.

.....

the execution of the great duke and his two sons; and his death is ascribed to the generous refusal of delivering his children to the tyrant's lust. Yet a Byzantine historian has dropt an unguarded word of conspiracy, deliverance, and Italian succour: such treason may be glorious; but the rebel who bravely ventures, has justly forfeited, his life; nor should we blame a conqueror for destroying the enemies whom he can go longer trust. On the eighteenth of June, the victorious sultan returned to Adrianople; and smiled at the base and hollow embassies of the christian princes, who viewed their approaching ruin in the fall of the Eastern empire.

He repeo-  
ples and  
adorns  
Constanti-  
nople.

Constantinople had been left naked and desolate, without a prince or a people. But she could not be despoiled of the incomparable situation which marks her for the metropolis of a great empire; and the genius of the place will ever triumph over the accidents of time and fortune. Bursa and Adrianople, the ancient seats of the Ottomans, sunk into provincial towns; and Mahomet the second established his own residence, and that of his successors, on the same commanding spot which had been chosen by Constantine.<sup>1</sup> The fortifications of Galata, which might afford a shelter to the Latins, were prudently destroyed; but the damage of

<sup>1</sup> For the restitution of Constantinople and the Turkish foundations, see Cantemir (p. 102-109), Ducas (c. 42), with Thevenot, Tournefort, and the rest of our modern travellers. From a gigantic picture of the greatness, population, &c. of Constantinople and the Ottoman empire (*Abregé de l'Histoire Ottomane*, tom. i, p. 16-21), we may learn, that in the year 1586, the Moslems were less numerous in the capital than the christians, or even the Jews.

the Turkish cannon was soon repaired; and before the month of August, great quantities of lime had been burnt for the restoration of the walls of the capital. As the entire property of the soil and buildings, whether public or private, or profane or sacred, was now transferred to the conqueror, he first separated a space of eight furlongs from the point of the triangle for the establishment of his seraglio or palace. It is here, in the bosom of luxury, that the *grand signor* (as he has been emphatically named by the Italians) appears to reign over Europe and Asia; but his person on the shores of the Bosphorus may not always be secure from the insults of an hostile navy. In the new character of a mosch, the cathedral of St. Sophia was endowed with an ample revenue, crowned with lofty minarets, and surrounded with groves and fountains, for the devotion and refreshment of the Moslems. The same model was imitated in the *jami* or royal moschs; and the first of these was built by Mahomet himself, on the ruins of the church of the holy apostles and the tombs of the Greek emperors. On the third day after the conquest, the grave of Abu Ayub, or Job, who had fallen in the first siege of the Arabs, was revealed in a vision; and it is before the sepulchre of the martyr that the new sultans are girded with the sword of empire.<sup>m</sup> Constantinople no longer appertains to the Roman histo-

<sup>m</sup> The *Türbe*, or sepulchral monument of Abu Ayub, is described and engraved in the *Tableau General de l'Empire Ottoman* (Paris, 1787, in large folio), a work of less use, perhaps, than magnificence (tom. i, p. 305, 306).



CHAP.  
LXVIII.

rian; nor shall I enumerate the civil and religious edifices that were profaned or erected by its Turkish masters: the population was speedily renewed; and before the end of September, five thousand families of Anatolia and Romania had obeyed the royal mandate, which enjoined them, under pain of death, to occupy their new habitations in the capital. The throne of Mahomet was guarded by the numbers and fidelity of his Moslem subjects: but his rational policy aspired to collect the remnant of the Greeks; and they returned in crowds as soon as they were assured of their lives, their liberties, and the free exercise of their religion. In the election and investiture of a patriarch, the ceremonial of the Byzantine court was revived and imitated. With a mixture of satisfaction and horror, they beheld the sultan on his throne; who delivered into the hands of Gennadius the crosier or pastoral staff, the symbol of his ecclesiastical office; who conducted the patriarch to the gate of the seraglio, presented him with an horse richly caparisoned, and directed the vizirs and bashaws to lead him to the palace which had been allotted for his residence.<sup>a</sup> The churches of Constantinople were shared between the two religions: their limits were marked; and, till it was infringed by Selim, the grandson of Maho-

<sup>a</sup> Phranza (l. iii, c. 19.) relates the ceremony, which has possibly been adorned in the Greek reports to each other, and to the Latins. The fact is confirmed by Emanuel Malaxus, who wrote, in vulgar Greek, the history of the Patriarchs after the taking of Constantinople, inserted in the *Turco-Græcia* of Crusius (l. v, p. 106-184). But the most patient reader will not believe that Mahomet adopted the Catholic form, "*Sancta Trinitas quæ mihi donavit imperium te in patriarcham novæ Romæ deligit.*"

met, the Greeks\* enjoyed above sixty years the benefit of this equal partition. Encouraged by the ministers of the divan, who wished to elude the fanaticism of the sultan, the christian advocates presumed to allege that this division had been an act, not of generosity, but of justice; not a concession, but a compact; and that if one half of the city had been taken by storm, the other moiety had surrendered on the faith of a sacred capitulation. The original grant had indeed been consumed by fire; but the loss was supplied by the testimony of three aged janizaries who remembered the transaction; and their venal oaths are of more weight in the opinion of Cantemir, than the positive and unanimous consent of the history of the times.<sup>†</sup>

CHAP.  
LXVIII.

The remaining fragments of the Greek kingdom in Europe and Asia I shall abandon to the Turkish arms; but the final extinction of the two last dynasties<sup>‡</sup> which have reigned in Constan-

Extinction  
of the im-  
perial fa-  
milies of  
Comnenus  
and Palæ-  
ologus.

\* From the Turco-Græcia of Crusius, &c. Spondanus (A. D. 1453, No. 21, 1458, No. 16) describes the slavery and domestic quarrels of the Greek church. The patriarch who succeeded Gennadius threw himself in despair into a well.

† Cantemir (p. 101-106) insists on the unanimous consent of the Turkish historians, ancient as well as modern, and argues, that they would not have violated the truth to diminish their national glory, since it is esteemed more honourable to take a city by force than by composition. But, 1. I doubt this consent, since he quotes no particular historian, and the Turkish annals of Leunclavius affirm, without exception, that Mahomet took Constantinople *per vim* (p. 329). 2. The same argument may be turned in favour of the Greeks of the times, who would not have forgotten this honourable and salutary treaty. Voltaire, as usual, prefers the Turks to the christians.

‡ For the genealogy and fall of the Comneni of Trebizond see Ducange (Fam. Byzant. p. 195); for the last Palæologi, the same accurate antiquarian (p. 244, 247, 248). The Palæologi of Montferrat were not extinct till the next century; but they had forgotten their Greek origin and kindred.

tinople, should terminate the decline and fall of the Roman empire in the East. The despots of the Morea, Demetrius and Thomas,\* the two surviving brothers of the name of *Palæologus*, were astonished by the death of the emperor Constantine, and the ruin of the monarchy. Hopeless of defence, they prepared, with the noble Greeks who adhered to their fortune, to seek a refuge in Italy, beyond the reach of the Ottoman thunder. Their first apprehensions were dispelled by the victorious sultan, who contented himself with a tribute of twelve thousand ducats; and while his ambition explored the continent and the islands in search of prey, he indulged the Morea in a respite of seven years. But this respite was a period of grief, discord, and misery. The *hexamilion*, the rampart of the isthmus, so often raised and so often subverted, could not long be defended by three hundred Italian archers; the keys of Corinth were seized by the Turks; they returned from their summer excursions with a train of captives and spoil; and the complaints of the injured Greeks were heard with indifference and disdain. The Albanians, a vagrant tribe of shepherds and robbers, filled the peninsula with rapine and murder; the two despots implored the dangerous and humiliating aid of a neighbouring bashaw; and when he had quelled the revolt, his lessons inculcated the rule of their future conduct. Nei-

\* In the worthless story of the disputes and misfortunes of the two brothers, Phrantza (l. iii, c. 21-30) is too partial on the side of Thomas; Ducas (c. 44, 45) is too brief, and Chalcecondyles (l. viii, ix, 2) too diffuse and digressive.

ther the ties of blood, nor the oaths which they repeatedly pledged in the communion and before the altar, nor the stronger pressure of necessity, could reconcile or suspend their domestic quarrels. They ravaged each other's patrimony with fire and sword: the alms and succours of the West were consumed in civil hostility; and their power was only exerted in savage and arbitrary executions. The distress and revenge of the weaker rival invoked their supreme lord; and, in the season of maturity and revenge, Mahomet declared himself the friend of Demetrius, and marched into the Morea with an irresistible force. When he had taken possession of Sparta, "You are too weak," said the sultan, "to control this turbulent province: I will take your daughter to my bed; and you shall pass the remainder of your life in security and honour." Demetrius sighed and obeyed; surrendered his daughter and his castles; followed to Adrianople his sovereign and son; and received for his own maintenance, and that of his followers, a city in Thrace, and the adjacent isles of Imbros, Lemnos, and Samothrace. He was joined the next year by a companion of misfortune, the last of the *Comnenian* race, who, after the taking of Constantinople by the Latins, had founded a new empire on the coast of the Black sea.\* In the progress of his Anatolian conquests, Mahomet invested with a fleet and army the capital of David, who presumed

Loss of the  
Morea.  
A. D. 1460.

\* See the loss or conquest of Trebizond in Chalcocondyles (l. ix, p. 263-266), Ducas (c. 46), Phranza (l. iii, c. 37), and Cantemir (p. 107).

CHAP.  
LXVIII.Of Trebi-  
zond,  
A. D. 1461.

to style himself emperor of Trebizond;<sup>\*</sup> and the negotiation was comprised in a short and peremptory question, "Will you secure your life and treasures by resigning your kingdom? or had you rather forfeit your kingdom, your treasures, and your life?" The feeble Comnenus was subdued by his own fears, and the example of a mussulman neighbour, the prince of Sinope,<sup>†</sup> who, on a similar summons, had yielded a fortified city with four hundred cannon and ten or twelve thousand soldiers. The capitulation of Trebizond was faithfully performed; and the emperor, with his family, was transported to a castle in Romania; but on a slight suspicion of corresponding with the Persian king, David, and the whole Comnenian race, were sacrificed to the jealousy or avarice of the conqueror. Nor could the name of father long protect the unfortunate Demetrius from exile and confiscation; his abject submission moved the pity and contempt of the sultan; his followers were transplanted to Constantinople; and his poverty was alleviated by a pension of fifty thousand aspers, till a monastic habit and a tardy

<sup>\*</sup> Though Tournefort (tom. iii, lettre xvii, p. 179) speaks of Trebizond as *mal peuplée*, Peyssonel, the latest and most accurate observer, can find 100,000 inhabitants (*Commerce de la Mer Noire*, tom. ii, p. 72, and for the province, p. 53-90). Its prosperity and trade are perpetually disturbed by the factions quarrels of two *odas* of janizaries, in one of which 30,000 Lasi are commonly enrolled (*Memoires de Tott*, tom. iii, p. 16, 17).

<sup>†</sup> Ismael Beg, prince of Sinope or Sinople, was possessed (chiefly from his copper mines) of the revenue of 200,000 ducats (*Chalcocond.* l. ix, p. 258, 259). Peyssonel (*Commerce de la Mer Noire*, tom. ii, p. 100) ascribes to the modern city 60,000 inhabitants. This account seems enormous; yet it is by trading with a people that we become acquainted with their wealth and numbers.

death released Palæologus from an earthly master. It is not easy to pronounce whether the servitude of Demetrius, or the exile of his brother Thomas,\* be the most inglorious. On the conquest of the Morea, the despot escaped to Corfu, and from thence to Italy, with some naked adherents: his name, his sufferings, and the head of the apostle St. Andrew, entitled him to the hospitality of the Vatican; and his misery was prolonged by a pension of six thousand ducats from the pope and cardinals. His two sons, Andrew and Manuel, were educated in Italy; but the eldest, contemptible to his enemies and burthensome to his friends, was degraded by the baseness of his life and marriage. A title was his sole inheritance; and that inheritance he successively sold to the kings of France and Arragon.† During this transient prosperity, Charles the eighth was ambitious of joining the empire of the East with the kingdom of Naples; in a public festival, he assumed the appellation and the purple of *Augustus*: the Greeks rejoiced, and the Ottoman already trembled at the approach of the French chivalry.‡

\* Spondanus (from Gobelin Comment. Pii II., l. v) relates the arrival and reception of the despot Thomas at Rome (A. D. 1461, No. 3.

† By an act, dated A. D. 1494, Sept. 6, and lately transmitted from the archives of the Capitol to the royal library of Paris, the despot Andrew Palæologus, reserving the Morea, and stipulating some private advantages, conveys to Charles VIII. king of France, the empires of Constantinople and Trebizond (Spondanus, A. D. 1495, No. 2). M. de Foncemagne (Mem. de l'Academie des Inscriptions, tom. xvii, p. 539-578) has bestowed a Dissertation on this national title, of which he had obtained a copy from Rome.

‡ See Philippe de Comines (l. vii, c. 14), who reckons with pleasure the number of Greeks who were prepared to rise, 60 miles of an easy navigation.

CHAP.  
LXVIII  
.....

Grief and  
terror of  
Europe,  
A. D. 1453.

Manuel Palæologus, the second son, was tempted to revisit his native country: his return might be grateful, and could not be dangerous, to the porte: he was maintained at Constantinople in safety and ease; and an honourable train of christians and Moslems attended him to the grave. If there be some animals of so generous a nature that they refuse to propagate in a domestic state, the last of the imperial race must be ascribed to an inferior kind; he accepted from the sultan's liberality two beautiful females; and his surviving son was lost in the habit and religion of a Turkish slave.

The importance of Constantinople was felt and magnified in its loss: the pontificate of Nicholas the fifth, however peaceful and prosperous, was dishonoured by the fall of the Eastern empire; and the grief and terror of the Latins revived, or seemed to revive, the old enthusiasm of the crusades. In one of the most distant countries of the West, Philip duke of Burgundy entertained, at Lisle in Flanders, an assembly of his nobles; and the pompous pageants of the feast were skilfully adapted to their fancy and feelings.\* In the midst of the banquet, a gigantic Saracen entered the hall, leading a fictitious elephant with a castle on his back; a matron in a mourning robe, the symbol of religion, was seen

navigation, eighteen days journey from Valona to Constantinople, &c. On this occasion the Turkish empire was saved by the policy of Venice.

\* See the original feast in Oliver de la Marche (*Memoires*, p. i, c. 20, 24), with the abstract and observations of M. de Ste Palaye (*Memoires sur la Chevalerie*, tom. i, p. iii, p. 182-185). The peacock and the pheasant were distinguished as royal birds.

to issue from the castle; she deplored her oppression, and accused the slowness of her champions; the principal herald of the golden fleece advanced, bearing on his fist a live pheasant, which, according to the rites of chivalry, he presented to the duke. At this extraordinary summons, Philip, a wise and aged prince, engaged his person and powers in the holy war against the Turks: his example was imitated by the barons and knights of the assembly: they swore to God, the virgin, the ladies, and the *pheasant*; and their particular vows were not less extravagant than the general sanction of their oath. But the performance was made to depend on some future and foreign contingency; and, during twelve years, till the last hour of his life, the duke of Burgundy might be scrupulously, and perhaps sincerely, on the eve of his departure. Had every breast glowed with the same ardour; had the union of the christians corresponded with their bravery; had every country, from Sweden<sup>b</sup> to Naples, supplied a just proportion of cavalry and infantry, of men and money, it is indeed probable that Constantinople would have been delivered, and that the Turks might have been chased beyond the Hellespont or the Euphrates. But the secretary of the emperor, who composed every epistle, and attended every meeting, Æneas Sylvius,<sup>c</sup> a statesman and orator,

<sup>b</sup> It was found by an actual enumeration, that Sweden, Gothland, and Finland, contained 1,800,000 fighting men, and consequently were far more populous than at present.

<sup>c</sup> In the year 1454 Spondannus has given, from Æneas Sylvius, a view of the state of Europe, enriched with his own observations.



CHAP.  
LXVIII.  
.....

describes from his own experience the repugnant state and spirit of Christendom. "It is a  
"body," says he, "without an head; a republic without laws or magistrates. The pope  
"and the emperor may shine as lofty titles, as  
"splendid images; but *they* are unable to command, and none are willing to obey: every  
"state has a separate prince, and every prince  
"has a separate interest. What eloquence could  
"unite so many discordant and hostile powers  
"under the same standard? Could they be assembled in arms, who would dare to assume  
"the office of general? What order could be  
"maintained?—what military discipline? Who  
"would undertake to feed such an enormous  
"multitude? Who would understand their various languages, or direct their stranger and  
"incompatible manners? What mortal could reconcile the English with the French, Genoa  
"with Arragon, the Germans with the natives  
"of Hungary and Bohemia? If a small number  
"enlisted in the holy war, they must be overthrown by the infidels; if many, by their own  
"weight and confusion." Yet the same *Æneas*, when he was raised to the papal throne, under the name of Pius the second, devoted his life to the prosecution of the Turkish war. In the council of Mantua he excited some sparks of a false or feeble enthusiasm; but when the pontiff appeared at Ancona, to embark in person with the troops, engagements vanished in excuses; a

That valuable annalist, and the Italian Muratori, will continue the series of events from the year 1453 to 1481, the end of Mahomet's life, and of this chapter.

precise day was adjourned to an indefinite term; and his effective army consisted of some German pilgrims, whom he was obliged to disband with indulgences and alms. Regardless of futurity, his successors and the powers of Italy were involved in the schemes of present and domestic ambition; and the distance or proximity of each object determined, in their eyes, its apparent magnitude. A more enlarged view of their interest would have taught them to maintain a defensive and naval war against the common enemy: and the support of Scanderbeg and his brave Albanians might have prevented the subsequent invasion of the kingdom of Naples. The siege and sack of Otranto by the Turks diffused a general consternation; and pope Sixtus was preparing to fly beyond the Alps, when the storm was instantly dispelled by the death of Mahomet the second, in the fifty-first year of his age.<sup>4</sup> His lofty genius aspired to the conquest of Italy: he was possessed of a strong city and a capacious harbour; and the same reign

CHAP.  
LXVIII.

Death of  
Mahomet  
II.,  
A. D. 1481,  
May 3, or  
July 2.

<sup>4</sup> Besides the two annalists, the reader may consult Giannone (*istoria Civile*, tom. iii, p. 449-455) for the Turkish invasion of the kingdom of Naples. For the reign and conquests of Mahomet II., I have occasionally used the *Memoire Istorique de Monarchi Ottomanni* di Giovanni Sagredo (Venezia, 1677, in 4to). In peace and war, the Turks have ever engaged the attention of the republic of Venice. All her dispatches and archives were open to a procurator of St. Mark, and Sagredo is not contemptible either in sense or style. Yet he too bitterly hates the infidels; he is ignorant of their language and manners; and his narrative, which allows only seventy pages to Mahomet II. (p. 69-140), becomes more copious and authentic as he approaches the years 1640 and 1644, the term of the historic labours of John Sagredo.

CHAP. might have been decorated with the trophies of  
 LXVIII. the *New* and the *Ancient Rome*.\*  
 .....

\* As I am now taking an everlasting farewell of the Greek empire, I shall briefly mention the great collection of Byzantine writers, whose names and testimonies have been successively repeated in this work. The Greek presses of Aldus and the Italians were confined to the classics of a better age; and the first rude editions of Procopius, Agathias, Cedrenus, Zonaras, &c. were published by the learned diligence of the Germans. The whole Byzantine series (86 volumes in folio) has gradually issued (A. D. 1643, &c.) from the royal press of the Louvre, with some collateral aid from Rome and Leipsic; but the Venetian edition (A. D. 1789), though cheaper and more copious, is not less inferior in correctness than in magnificence to that of Paris. The merits of the French editors are various; but the value of Anna Comnena, Cinnamus, Villehardouin, &c. is enhanced by the historical notes of Charles du Fresne Ducange. His supplemental works, the Greek Glossary, the Constantinopolis Christiana, the Familiae Byzantine, diffuse a steady light over the darkness of the Lower Empire.

## CHAP. LXIX

*State of Rome from the twelfth century.—Temporal dominion of the popes.—Seditions of the city.—Political heresy of Arnold of Brescia.—Restoration of the republic.—The senators.—Pride of the Romans.—Their wars.—They are deprived of the election and presence of the popes, who retire to Avignon.—The jubilee.—Noble families of Rome.—Feud of the Colonna and Ursini.*

IN the first ages of the decline and fall of the Roman empire, our eye is invariably fixed on the royal city, which had given laws to the fairest portion of the globe. We contemplate her fortunes, at first with admiration, at length with pity, always with attention; and when that attention is diverted from the capitol to the provinces, they are considered as so many branches which have been successively severed from the imperial trunk. The foundation of a second Rome on the shores of the Bosphorus has compelled the historian to follow the successors of Constantine; and our curiosity has been tempted to visit the most remote countries of Europe and Asia, to explore the causes and the authors of the long-decay of the Byzantine monarchy. By the conquest of Justinian, we have been recalled to the banks of the Tyber, to the deliverance of the ancient metropolis; but that deliverance was a change, or perhaps an aggravation, of servi-

CHAP.  
LXIX.

State and  
revolutions  
of Rome,  
A. D. 1100.  
1500.

CHAP.  
 LXIX.  
 .....

tude. Rome had been already stripped of her trophies, her gods, and her Cæsars; nor was the Gothic dominion more inglorious and oppressive than the tyranny of the Greeks. In the eighth century of the christian era, a religious quarrel, the worship of images, provoked the Romans to assert their independence: their bishop became the temporal, as well as the spiritual, father of a free people; and of the western empire, which was restored by Charlemagne, the title and image still decorate the singular constitution of modern Germany. The name of Rome must yet command our involuntary respect: the climate (whatsoever may be its influence) was no longer the same: the purity of blood had been contaminated through a thousand channels; but the venerable aspect of her ruins, and the memory of past greatness, re-kindled a spark of the national character. The darkness of the middle ages exhibits some scenes not unworthy of our notice. Nor shall I dismiss the present work till I have reviewed the state and revolutions of the Roman city, which acquiesced under the absolute dominion of the popes, about the same time that Constantinople was enslaved by the Turkish arms.

\* The Abbé Dubos, who, with less genius than his successor Montesquieu, has asserted and magnified the influence of climate, objects to himself the degeneracy of the Romans and Batavians. To the first of these examples he replies, 1. That the change is less real than apparent, and that the modern Romans prudently conceal in themselves the virtues of their ancestors. 2. That the air, the soil, and the climate, of Rome have suffered a great and visible alteration (*Reflections sur la Poésie et sur la Peinture*, part ii, sec. 16).

In the beginning of the twelfth century,<sup>b</sup> the era of the first crusade, Rome was revered by the Latins, as the metropolis of the world, as the throne of the pope and the emperor; who, from the eternal city, derived their title, their honours, and the right or exercise of temporal dominion. After so long an interruption, it may not be useless to repeat that the successors of Charlemagne and the Othos were chosen beyond the Rhine in a national diet; but that these princes were content with the humble names of kings of Germany and Italy, till they had passed the Alps and the Apennine, to seek their imperial crown on the banks of the Tyber.<sup>c</sup> At some distance from the city, their approach was saluted by a long procession of the clergy and people with palms and crosses; and the terrific emblems of wolves and lions, of dragons and eagles, that floated in the military banners, represented the departed legions and cohorts of the republic. The royal oath to maintain the liberties of Rome was thrice reiterated, at the bridge, the gate, and on the stairs of the Vatican; and the distribution of a customary donative feebly imitated the magnificence of the first Cæsars. In the church of St. Peter, the coronation was performed by his

CHAP  
LXIX.

.....  
The  
French  
and Ger-  
man em-  
perors of  
Rome,  
A. D. 1099-  
1100.

<sup>b</sup> The reader has been so long absent from Rome, that I would advise him to recollect or review the forty-ninth chapter, in the ninth volume of this history.

<sup>c</sup> The coronation of the German emperors at Rome, more especially in the eleventh century, is best represented from the original monuments by Muratori (*Antiquitat. Italise mediæ ævi*, tom. i, dissertat. ii, p. 99, &c.) and Cenni (*Monument. Domin. Pontiff. tom. ii, diss. vi, p. 261*), the latter of whom I only know from the copious extract of Schmidt (*Hist. des Allemands*, tom. iii, p. 255-266).

CHAP.  
LXIX.

successor: the voice of God was confounded with that of the people; and the public consent was declared in the acclamations of, "Long life and victory to our lord the pope! Long life and victory to our lord the emperor! Long life and victory to the Roman and Teutonic armies!"<sup>a</sup> The names of Cæsar and Augustus, the laws of Constantine and Justinian, the example of Charlemagne and Otho, established the supreme dominion of the emperors; their title and image was engraved on the papal coins; and their jurisdiction was marked by the sword of justice, which they delivered to the prefect of the city. But every Roman prejudice was awakened by the name, the language, and the manners, of a barbarian lord. The Cæsars of Saxony or Franconia were the chiefs of a feudal aristocracy; nor could they exercise the discipline of civil and military power, which alone secures the obedience of a distant people, impatient of servitude, though perhaps incapable of freedom. Once, and once only, in his life, each emperor, with an army of Teutonic vassals, descended from the Alps. I have described the peaceful order of his entry and coronation; but that order was commonly disturbed by the clamour and sedition of the Romans, who encoun-

<sup>a</sup> Exercitui Romano et Teutonico! The latter was both seen and felt; but the former was no more than magni nominis umbra.

<sup>b</sup> Muratori has given the series of the papal coins (*Antiquitat. tom. ii, diss. xxvii, p. 548-554*). He finds only two more early than the year 800: fifty are still extant from Leo III. to Leo IX., with addition of the reigning emperor; none remain of Gregory VII., or Urban II.; but in those of Paschal II., he seems to have renounced this badge of dependence.

tered their sovereign as a foreign invader: his departure was always speedy and often shameful; and, in the absence of a long reign, his authority was insulted and his name was forgotten. The progress of independence in Germany and Italy undermined the foundations of the imperial sovereignty, and the triumph of the popes was the deliverance of Rome.

Of her two sovereigns the emperor had pre-  
Authority of the popes in Rome,  
 dominantly reigned by the right of conquest; but the authority of the popes was founded on the soft, though more solid, basis of opinion and habit. The removal of a foreign influence restored and endeared the shepherd to his flock. Instead of the arbitrary or venal nomination of a German court, the vicar of Christ was freely chosen by the college of cardinals, most of whom were either natives or inhabitants of the city. The applause of the magistrates and people confirmed his election; and the ecclesiastical power that was obeyed in Sweden and Britain had been ultimately derived from the suffrage of the Romans. The same suffrage gave a prince, as well as a pontiff, to the capital. It was universally believed; that Constantine had invested the popes with a temporal dominion of Rome; and the boldest civilians, the most prophane sceptics, were satisfied with disputing the right of the emperor and the validity of his gift. The truth of the fact, the authenticity of his donation, was deeply rooted in the ignorance and tradition of four centuries; and the fabulous origin was lost in the real and permanent effects. The  
from affection;



CHAP.  
LXIX.

right;

virtue;

name of *dominus* or lord was inscribed on the coin of the bishops: their title was acknowledged by acclamations and oaths of allegiance; and with the free, or reluctant consent of the German Cæsars, they had long exercised a supreme or subordinate jurisdiction over the city and patrimony of St. Peter. The reign of the popes, which gratified the prejudices, was not incompatible with the liberties, of Rome; and a more critical enquiry would have revealed a still nobler source of their power; the gratitude of a nation, whom they had rescued from the heresy and oppression of the Greek tyrant. In an age of superstition, it should seem that the union of the royal and sacerdotal characters would mutually fortify each other; and that the keys of paradise would be the surest pledge of earthly obedience. The sanctity of the office might indeed be degraded by the personal vices of the man; but the scandals of the tenth century were obliterated by the austere and more dangerous virtues of Gregory the seventh and his successors; and in the ambitious contests which they maintained for the rights of the church, their sufferings or their success must equally tend to increase the popular veneration. They sometimes wandered in poverty and exile, the victims of persecution; and the apostolic zeal with which they offered themselves to martyrdom must engage the favour and sympathy of every catholic breast. . And sometimes, thundering from the Vatican, they created, judged, and deposed the kings of the world: nor could the proudest Ro-

man be disgraced by submitting to a priest, whose feet were kissed, and whose stirrup was held by the successors of Charlemagne.<sup>1</sup> Even the temporal interest of the city should have protected in peace and honour the residence of the popes; from whence a vain and lazy people derived the greatest part of their subsistence and riches. The fixed revenue of the popes was probably impaired: many of the old patrimonial estates, both in Italy and the provinces, had been invaded by sacrilegious hands; nor could the loss be compensated by the claim, rather than the possession, of the more ample gifts of Pepin and his descendants. But the Vatican and capitol were nourished by the incessant and encreasing swarms of pilgrims and suppliants; the pale of christianity was enlarged, and the pope and cardinals were overwhelmed by the judgment of ecclesiastical and secular causes. A new jurisprudence had established in the Latin church the right and practice of appeals;<sup>2</sup> and, from the north and west, the bishops and abbots were invited or summoned to solicit, to complain, to accuse, or to justify, before the threshold of the

<sup>1</sup> See Ducange, *Gloss. mediæ et infimæ Latinitat.* tom. vi, p. 364, 365. *Staffa*. This homage was paid by kings to archbishops, and by vassals to their lords (Schmidt, tom. iii, p. 262); and it was the nicest policy of Rome to confound the marks of filial and of feudal subjection.

<sup>2</sup> The appeals from all the churches to the Roman pontiff are deplored by the zeal of St. Bernard (*de Consideratione*, l. iii, tom ii, p. 431-442, edit. Mabillon, Venet. 1750) and the judgment of Fleury (*Discours sur l'Hist. Ecclesiastique*, iv and vii). But the saint, who believed in the false decretals, condemns only the abuse of these appeals; the more enlightened historian investigates the origin, and rejects the principles, of this new jurisprudence.

CHAP.  
LXIX.

apostles. A rare prodigy is once recorded, that two horses, belonging to the archbishops of Mentz and Cologne, repassed the Alps, yet laden with gold and silver:<sup>1</sup> but it was soon understood, that the success, both of the pilgrims and clients, depended much less on the justice of their cause than on the value of their offering. The wealth and piety of these strangers were ostentatiously displayed; and their expences, sacred or profane, circulated in various channels for the emolument of the Romans.

Inconstancy of superstition.

Such powerful motives should have firmly attached the voluntary and pious obedience of the Roman people to their spiritual and temporal father. But the operation of prejudice and interest is often disturbed by the sallies of ungovernable passion. The Indian, who fells the tree, that he may gather the fruit,<sup>1</sup> and the Arab who plunders the caravans of commerce, are actuated by the same impulse of savage nature, which overlooks the future in the present, and relinquishes for momentary rapine the long and secure possession of the most important blessings. And it was thus that the shrine of St. Peter was profaned by the thoughtless Romans; who pillaged the offerings, and wounded the pil-

<sup>1</sup> Germanici .... summarii non levatis sarcinis onusti nihilominus repatriant inviti. Nova res! quando hactenus aurum Roma refudit? Et nunc Romanorum consilio id usurpatum non credimus (Bernard de Consideratione, l. iii, c. 8, p. 487). The first words of the passage are obscure, and probably corrupt.

<sup>1</sup> Quand les sauvages de la Louisiane veulent avoir du fruit, ils coupent l'arbre au pied et cueillent le fruit. Voilà le gouvernement despotique (Esprit des Loix, l. v, c. 18); and passion and ignorance are always despotie.

grims, without computing the number and value of similar visits, which they prevented by their inhospitable sacrilege. Even the influence of superstition is fluctuating and precarious; and the slave, whose reason is subdued, will often be delivered by his avarice or pride. A credulous devotion for the fables and oracles of the priesthood most powerfully acts on the mind of a barbarian: yet such a mind is the least capable of preferring imagination to sense, of sacrificing to a distant motive, to an invisible, perhaps an ideal, object, the appetites and interests of the present world. In the vigour of health and youth, his practice will perpetually contradict his belief; till the pressure of age, or sickness, or calamity, awakens his terrors, and compels him to satisfy the double debt of piety and remorse. I have already observed, that the modern times of religious indifference are the most favourable to the peace and security of the clergy. Under the reign of superstition, they had much to hope from the ignorance, and much to fear from the violence, of mankind. The wealth, whose constant increase must have rendered them the sole proprietors of the earth, was alternately bestowed by the repentant father, and plundered by the rapacious son: their persons were adored or violated; and the same idol, by the hands of the same votaries, was placed on the altar or trampled in the dust. In the feudal system of Europe, arms were the title of distinction and the measure of allegiance; and amidst their tumult, the still voice of law and reason was seldom heard

Seditions  
of Rome  
against the  
popes.

CHAP.  
LXIX.

or obeyed. The turbulent Romans disdained the yoke, and insulted the impotence, of their bishop;<sup>k</sup> nor would his education or character allow him to exercise, with decency or effect, the power of the sword. The motives of his election and the frailties of his life were exposed to their familiar observation; and proximity must diminish the reverence, which his name and his decrees impressed on a barbarous world. This difference has not escaped the notice of our philosophic historian: "Though the name and authority of the court of Rome were so terrible in the remote countries of Europe, which were sunk in profound ignorance, and were entirely unacquainted with its character and conduct, the pope was so little revered at home, that his inveterate enemies surrounded the gates of Rome itself, and even controlled his government in that city; and the ambassadors, who, from a distant extremity of Europe, carried to him the humble or rather abject, submissions of the greatest potentate of the age, found the utmost difficulty to make their way to him, and to throw themselves at his feet."<sup>l</sup>

<sup>k</sup> In a free conversation with his countryman Adrian IV., John of Salisbury accuses the avarice of the pope and clergy: *Provinciarum deripiunt spolia, ac si thesauros Cræsi studeant reparare. Sed recte cum eis agit altissimus, quoniam et ipsi aliis et sæpe villisimis hominibus dati sunt in directionem* (*de Nugis Curialium*, l. vi, c. 24, p. 387). In the next page, he blames the rashness and infidelity of the Romans, whom their bishops vainly strove to conciliate by gifts, instead of virtues. It is a pity that this miscellaneous writer has not given us less morality and erudition, and more pictures of himself and the times.

<sup>l</sup> Hume's *History of England*, vol. i, p. 419. The same writer has given

CHAP.  
LXIX.Successors  
of Gre-  
gory VII.,  
A. D. 1086-  
1308.

Since the primitive times, the wealth of the popes was exposed to envy, their power to opposition, and their persons to violence. But the long hostility of the mitre and the crown increased the numbers, and inflamed the passions, of their enemies. The deadly factions of the Guelphs and Ghibelines, so fatal to Italy, could never be embraced with truth or constancy by the Romans, the subjects and adversaries both of the bishop and emperor; but their support was solicited by both parties; and they alternately displayed in their banners the keys of St. Peter and the German eagle. Gregory the seventh, who may be adored or detested as the founder of the papal monarchy, was driven from Rome, and died in exile at Salerno. Six-and-thirty of his successors,<sup>m</sup> till their retreat to Avignon, maintained an unequal contest with the Romans: their age and dignity were often violated; and the churches, in the solemn rites of religion, were polluted with sedition and murder. A repetition<sup>n</sup> of such capricious brutality,

given us, from Fitz-Stephen, a singular act of cruelty perpetrated on the clergy by Geoffrey, the father of Henry II. "When he was master of Normandy, the chapter of Seez presumed, without his consent, to proceed to the election of a bishop: upon which he ordered all of them, with the bishop elect, to be castrated, and made all their testicles be brought him in a platter." Of the pain and danger they might justly complain; yet, since they had vowed chastity, he deprived them of a superfluous treasure.

<sup>m</sup> From Leo IX. and Gregory VII., an authentic and contemporary series of the lives of the popes by the cardinal of Arragon, Pandolphus Pisanus, Bernard Guido, &c. is inserted in the Italian Historians of Muratori (tom. iii, p. i, p. 277-685), and has been always before my eyes

<sup>n</sup> The dates of years in the margin may throughout this chapter be understood as tacit references to the Annals of Muratori, my ordinary and

CHAP.  
LXIX.Paschal II.  
A. D. 1099-  
1119.Gelasius II.  
A. D. 1118-  
1119.

without connection or design, would be tedious and disgusting; and I shall content myself with some events of the twelfth century, which represent the state of the popes and the city. On Holy Thursday, while Paschal officiated before the altar, he was interrupted by the clamours of the multitude, who imperiously demanded the confirmation of a favourite magistrate. His silence exasperated their fury: his pious refusal to mingle the affairs of earth and heaven was encountered with menaces and oaths, that he should be the cause and the witness of the public ruin. During the festival of Easter, while the bishop and the clergy, barefoot and in procession, visited the tombs of the martyrs, they were twice assaulted, at the bridge of St. Angelo, and before the capitol, with volleys of stones and darts. The houses of his adherents were levelled with the ground: Paschal escaped with difficulty and danger: he levied an army in the patrimony of St. Peter; and his last days were embittered by suffering and inflicting the calamities of civil war. The scenes that followed the election of his successor, Gelasius the second, were still more scandalous to the church and city. Cencio Frangipani,\* a potent and fractious baron,

and excellent guide. He uses, and indeed quotes, with the freedom of a master, his great Collection of the Italian Historians, in 28 volumes; and as that treasure is in my library, I have thought it an amusement, if not a duty, to consult the originals.

\* I cannot refrain from transcribing the high-coloured words of Pandulphus Pisanus (p. 384): Hoc audiens inimicus pacis atque turbator jam fatus Centius Frajapane, more draconis immanissimi sibilans, et ab imis pectoribus trahens longa suspiria, accinctus retro gladio sine more cucurrit, valvas ac fores confregit. Ecclesiam furibundus

burst into the assembly, furious and in arms: the cardinals were stripped, beaten, and trampled under foot; and he seized, without pity or respect, the vicar of Christ by the throat. Gelasius was dragged by his hair along the ground, buffeted with blows, wounded with spurs, and bound with an iron chain in the house of his brutal tyrant. An insurrection of the people delivered their bishop; the rival families opposed the violence of the Frangipani; and Cencio, who sued for pardon, repented of the failure, rather than of the guilt, of his enterprise. Not many days had elapsed, when the pope was again assaulted at the altar. While his friends and enemies were engaged in a bloody contest, he escaped in his sacerdotal garments. In this unworthy flight, which excited the compassion of the Roman matrons, his attendants were scattered or unhorsed; and, in the fields behind the church of St. Peter, his successor was found alone and half-dead with fear and fatigue.—Shaking the dust from his feet, the *apostle* withdrew from a city in which his dignity was insulted and his person was endangered; and the vanity of sacerdotal ambition is revealed in the involuntary confession, that one emperor was more tolerable than twenty.\* These examples might

bundus introit, inde custode remoto papam per gulam acceptit, detraxit, puguis calcibusque percussit, et tanquam brutum animal intra limen ecclesiæ acriter calcaribus eruentavit; et latro tantum dominum per capillos et brachia, Jesu bono interim dormiente, detraxit ad domum, usque deduxit, inibi catenabit et inclusit.

\* Ego coram Deo et ecclesia dico, si unquam possibile esset, mallem unum imperatorem quam tot dominos (Vit. Gelas. II. p. 398).



CHAP.  
LXIX.

Lucius II.  
A. D. 1144-  
1146

Lucius III.  
A. D. 1181-  
1185.

Calistus II.  
A. D. 1119-  
1124.  
Innocent  
II.  
A. D. 1130-  
1143.

suffice; but I cannot forget the sufferings of two pontiffs of the same age, the second and third of the name of Lucius. The former, as he ascended in battle-array to assault the capitol, was struck on the temple by a stone, and expired in a few days. The latter was severely wounded in the persons of his servants. In a civil commotion, several of his priests had been made prisoners; and the inhuman Romans, reserving one as a guide for his brethren, put out their eyes, crowned them with ludicrous mitres, mounted them on asses with their faces to the tail, and extorted an oath, that, in this wretched condition, they should offer themselves as a lesson to the head of the church. Hope or fear, lassitude or remorse, the characters of the men, and the circumstances of the times, might sometimes obtain an interval of peace and obedience; and the pope was restored with joyful acclamations to the Lateran or Vatican, from whence he had been driven with threats and violence. But the root of mischief was deep and perennial; and a momentary calm was preceded and followed by such tempests as had almost sunk the bark of St. Peter. Rome continually presented the aspect of war and discord; the churches and palaces were fortified and assaulted by the factions and families; and, after giving peace to Europe, Calistus the second alone had resolution and power to prohibit the use of private arms in the metropolis. Among the nations who revered the apostolic throne, the tumults of Rome provoked a general indignation; and, in a letter to his disciple Eugenius the third, St. Ber-

nard, with the sharpness of his wit and zeal, has stigmatised the vices of the rebellious people.<sup>1</sup>

CHAP.  
LXIX.

“Who is ignorant,” says the monk of Clairvaux, “of the vanity and arrogance of the Romans? a nation nursed in sedition, cruel, untractable, and scorning to obey, unless they are too feeble to resist. When they promise to serve, they aspire to reign; if they swear allegiance, they watch the opportunity of revolt; yet they vent their discontent in loud clamours if your doors or your councils are shut against them. Dextrous in mischief, they have never learnt the science of doing good. Odious to earth and heaven, impious to God, seditious among themselves, jealous of their neighbours, inhuman to strangers, they love no one, by no one are they beloved; and while they wish to inspire fear, they live in base and continual apprehension. They will not submit; they know how to govern; faithless to their superiors, intolerable to their equals, ungrateful to their benefactors, and alike imprudent in their demands and their refusals. Lofty in promise, poor in execution: adulation and calumny, perfidy, and treason, are the familiar arts of their policy.” Surely this dark portrait is not coloured by the pencil of christian charity; yet

Character  
of the Ro-  
mans by St.  
Bernard.

<sup>1</sup> Quid tam notum seculis quam protervia et cervicositas Romanorum? Gens insueta paci, tumultui assueta, gens immitis et intractabilis usque adhuc, subditi nescia, nisi cum non valet resistere (de Considerat. l. iv, c. 2, p. 441). The saint takes breath, and then begins again: Hi, invisi terræ et cœlo, utrique injecere manus, &c. p. 443).

<sup>2</sup> As a Roman citizen, Petrarch takes leave to observe, that Bernard, though a saint, was a man; that he might be provoked by resentment, and possibly repent of his hasty passion, &c. (Mémoires sur la Vie de Petrarque, tom. i, p. 339).

CHAP. the features, however harsh and ugly, express a  
 LXIX. lively resemblance of the Romans of the twelfth  
 century.\*

Political  
 heresy of  
 Arnold of  
 Brescia,  
 A. D. 1140.

The Jews had rejected the Christ when he appeared among them in a plebeian character; and the Romans might plead their ignorance of his vicar when he assumed the pomp and pride of a temporal sovereign. In the busy age of the crusades, some sparks of curiosity and reason were rekindled in the western world: the heresy of Bulgaria, the paulician sect, was successfully transplanted into the soil of Italy and France; the Gnostic visions were mingled with the simplicity of the gospel; and the enemies of the clergy reconciled their passions with their conscience, the desire of freedom with the profession of piety.<sup>†</sup> The trumpet of Roman liberty was first sounded by Arnold of Brescia,<sup>‡</sup> whose promotion in the church was confined to the lowest rank, and who wore the monastic habit rather as a garb of poverty than as an uniform of obedience. His adversaries could not deny the wit

\* Baronius, in his index to the twelfth volume of his *Annals*, has found a fair and easy excuse. He makes two heads, of *Romani Catholici* and *Schismatici*: to the former he applies all the good, to the latter all the evil, that is told of the city.

† The heresies of the twelfth century may be found in Mosheim (*Institut. Hist. Eccles.* p. 419-427), who entertains a favourable opinion of Arnold of Brescia. In the tenth volume I have described the sect of the paulicians, and followed their migration from Armenia to Thrace and Bulgaria, Italy and France.

‡ The original pictures of Arnold of Brescia are drawn by Otho bishop of Frisingen (*Chron.* l. vii, c. 31, *de gestis Frederici I.*, l. i. c. 27, l. ii, c. 21), and in the third book of the *Ligurinus*, a poem of Gunther, who flourished A. D. 1200, in the monastery of Paris near Basil (*Fabric. Bibliot. Latin. med. et infimæ Etatis*, tom. iii, p. 174, 175). The long passage that relates to Arnold is produced by Guelliman (*de Rebus Helveticis*, l. iii, c. 5, p. 108).

and eloquence which they severely felt: they confess with reluctance the specious purity of his morals; and his errors were recommended to the public by a mixture of important and beneficial truths. In his theological studies, he had been the disciple of the famous and unfortunate Abelard,\* who was likewise involved in the suspicion of heresy: but the lover of Eloisa was of a soft and flexible nature; and his ecclesiastic judges were edified and disarmed by the humility of his repentance. From this master, Arnold most probably imbibed some metaphysical definitions of the trinity, repugnant to the taste of the times: his ideas of baptism and the eucharist are loosely censured; but a *political* heresy was the source of his fame and misfortunes. He presumed to quote the declaration of Christ, that his kingdom is not of this world: he boldly maintained, that the sword and the sceptre were entrusted to the civil magistrate; that temporal honours and possessions were lawfully vested in secular persons; that the abbots, the bishops, and the pope himself, must renounce either their state or their salvation; and that after the loss of their revenues, the voluntary tithes and oblations of the faithful would suffice, not indeed for luxury and avarice, but for a frugal life in the exercise of spiritual labours. During a short time, the preacher was revered as a patriot; and the discontent, or re-

\* The wicked wit of Bayle was amused in composing, with much levity and learning, the articles of *Abelard*, *Foulques*, *Heloise*, in his *Dictionnaire Critique*. The dispute of Abelard and St. Bernard, of scholastic and positive divinity, is well understood by Mosheim (*Institut. Hist. Eccles.* p. 412-415).

CHAP. LXIX. **volt, of Brescia against her bishop was the first fruits of his dangerous lessons. But the favour of the people is less permanent than the resentment of the priest; and after the heresy of Arnold had been condemned by Innocent the second,<sup>7</sup> in the general council of the Lateran, the magistrates themselves were urged by prejudice and fear to execute the sentence of the church. Italy could no longer afford a refuge, and the disciple of Abelard escaped beyond the Alps, till he found a safe and hospitable shelter in Zurich, now the first of the Swiss cantons. From a Roman station,<sup>a</sup> a royal villa, a chapter of noble virgins, Zurich had gradually increased to a free and flourishing city; where the appeals of the Milauese were sometimes tried by the imperial commissaries.<sup>a</sup> In an age less ripe for reformation, the precursor of Zuinglius was heard with applause: a brave and simple people imbibed**

7

——— *Damnatus ab illo*

*Præule, qui numeros vetitum contingere nostros  
Nomen ab innocens ducit laudabile vitæ.*

We may applaud the dexterity and correctness of *Ligurinus*, who turns the unpoetical name of Innocent II. into a compliment.

<sup>a</sup> A Roman inscription of *Statio Turicensis* has been found at Zurich (d'Anville, *Notice de l'ancienne Gaule*, p. 642-644); but it is without sufficient warrant, that the city and canton have usurped, and even monopolised, the names of *Tigurum* and *Pagus Tigurinus*.

<sup>a</sup> *Guelliman* (de *Rebus Helveticis*, l. iii, c. 5, p. 106) recapitulates the donation (A. D. 833) of the emperor Lewis the pious to his daughter the abbess Hildegardus. *Curtim nostram Turegum in ducatu Alamannie in pago Durgaugensi*, with villages, woods, meadows, waters, slaves, churches, &c. a noble gift. Charles the bold gave the *jus metæ*; the city was walled under Otho I. and the line of the bishop of Frisingen,

*Nobile Turegum multarum copia rerum,*

is repeated with pleasure by the antiquaries of Zurich.

and long retained the colour of his opinions; and his art, or merit, seduced the bishop of Constance, and even the pope's legate, who forgot, for his sake, the interest of their master and their order. Their tardy zeal was quickened by the fierce exhortations of St. Bernard;<sup>b</sup> and the enemy of the church was driven, by persecution, to the desperate measure of erecting his standard in Rome itself, in the face of the successor of St. Peter.

CHAP.  
LXIX.

Yet the courage of Arnold was not devoid of discretion: he was protected, and had perhaps been invited, by the nobles and people; and in the service of freedom, his eloquence thundered over the seven hills. Blending in the same discourse the texts of Livy and St. Paul, uniting the motives of gospel, and of classic enthusiasm, he admonished the Romans, how strangely their patience and the vices of the clergy had degenerated from the primitive times of the church and the city. He exhorted them to assert the inalienable rights of men and christians; to restore the laws and magistrates of the republic; to respect the *name* of the emperor; but to confine their shepherd to the spiritual government of his flock.<sup>c</sup> Nor could his spiritual govern-

He exhorts  
the Romans  
to restore  
the republic,  
A. D. 1144-  
1154.

Bernard, epistol. cxcv, cxcvi, tom. i, p. 187-190. Amidst his invectives he drops a precious acknowledgment, qui, utinam quam sanæ esset doctrinæ quam districtæ est vitæ. He owns that Arnold would be a valuable acquisition for the church.

<sup>c</sup> He advised the Romans,

Consiliis armisque sua moderamina summa  
Arbitrio tractare suo: nil juris in hac re  
Pontifici summo, modicum concedere regi  
Suadebat populus. Sic læsâ stultus utrâque  
Majestate, reum geminæ se secerat aulæ.

Nor is the poetry of Gunther different from the prose of Otho

CHAP.  
 LXIX.  
 .....

ment escape the censure and controul of the reformer; and the inferior clergy were taught, by his lessons, to resist the cardinals, who had usurped a despotic command over the twenty-eight regions or parishes of Rome.<sup>4</sup> The revolution was not accomplished without rapine and violence, the effusion of blood, and the demolition of houses; the victorious faction was enriched with the spoils of the 'clergy and the adverse nobles. Arnold of Brescia enjoyed, or deplored, the effects of his mission: his reign continued above ten years, while two popes, Innocent the second and Anastasius the fourth, either trembled in the Vatican, or wandered as exiles in the adjacent cities. They were succeeded by a more vigorous and fortunate pontiff, Adrian the fourth,\* the only Englishman who has ascended the throne of St. Peter; and whose merit emerged from the mean condition of a monk, and almost a beggar, in the monastery of St. Albans. On the first provocation, of a cardinal killed or wounded in the streets, he cast an interdict on the guilty people; and, from Christmas to Easter, Rome was deprived of the real or imaginary comforts of religious worship. The Romans had despised their temporal prince: they submitted, with grief and terror, to the censures of their spiritual father: their guilt was expiated by penance, and the banishment of the

<sup>4</sup> See Baronius (A. D. 1143, No. 38, 39) from the Vatican MSS. He loudly condemns Arnold (A. D. 1141, No. 3) as the father of the political heretics, whose influence then hurt him in France.

\* The English reader may consult the *Biographia Britannica*, Adrian IV.; but our own writers have added nothing to the fame or merits of their countryman.

seditions preacher was the price of their absolution. But the revenge of Adrian was yet unsatisfied, and the approaching coronation of Frederic Barbarossa was fatal to the bold reformer, who had offended, though not in an equal degree, the heads of the church and state. In their interview at Viterbo, the pope represented to the emperor the furious ungovernable spirit of the Romans; the insults, the injuries, the fears, to which his person and his clergy were continually exposed; and the pernicious tendency of the heresy of Arnold, which must subvert the principles of civil, as well as ecclesiastical, subordination. Frederic was convinced by these arguments, or tempted by the desire of the imperial crown; in the balance of ambition, the innocence or life of an individual is of small account; and their common enemy was sacrificed to a moment of political concord. After his retreat from Rome, Arnold had been protected by the viscounts of Campania, from whom he was extorted by the power of Cæsar; the prefect of the city pronounced his sentence; the martyr of freedom was burnt alive in the presence of a careless and ungrateful people; and his ashes were cast into the Tyber, lest the heretics should collect and worship the relics of their master.<sup>†</sup> The clergy triumphed in his death: with his ashes, his sect was dispersed; his memory still lived in the minds of the Romans. From his school they had probably derived a new article

His execution,  
A. D. 1155.

<sup>†</sup> Besides the historian and poet already quoted, the last adventures of Arnold are related by the biographer of Adrian IV. (Muratori, *Script. Rerum Ital.* tom. iii, p. i, p. 441, 442).



CHAP.  
LXIX.

Restora-  
tion of the  
senate,  
A. D. 1144.

of faith, that the metropolis of the catholic church is exempt from the penalties of excommunication and interdict. Their bishops might argue, that the supreme jurisdiction, which they exercised over kings and nations, more especially embraced the city and diocese of the prince of the apostles. But they preached to the winds, and the same principle that weakened the effect, must temper the abuse, of the thunders of the Vatican.

The love of ancient freedom has encouraged a belief, that as early as the tenth century, in their first struggles against the Saxon Othos, the commonwealth was vindicated and restored by the senate and people of Rome; that two consuls were annually elected among the nobles, and that ten or twelve plebeian magistrates revived the name and office of the tribunes of the commons.<sup>a</sup> But this venerable structure disappears before the light of criticism. In the darkness of the middle ages, the appellations of senators, of consuls, of the sons of consuls, may sometimes be discovered.<sup>b</sup> They were bestowed by the emperors, or assumed by the most powerful ci-

<sup>a</sup> Ducange (*Gloss. Latinitatis mediæ et infimæ Ætatis*, Decarchones, tom. ii, p. 726) gives me a quotation from Blondus (*decad. ii, l. ii*). *Duo consules ex nobilitate quotannis fiebant, qui ad vetustam consulum exemplar summæ rerum præessent*. And in Sigonius (*de Regno Italiæ*, l. vi, opp. tom. ii, p. 400) I read of the consuls and tribunes of the tenth century. Both Blondus, and even Sigonius, too freely copied the classic method of supplying, from reason or fancy, the deficiency of records.

<sup>b</sup> In the panegyric of Berengarius (Muratori, *Script. Rer. Ital.* tom. ii, p. i, p. 408) a Roman is mentioned as *consulis natus* in the beginning of the tenth century. Muratori (*dissert. v*) discovers, in the years 952 and 956, Gratianus in *Dei nomine consul et dux*, Georgius *consul et dux*; and in 1015, Romanns, brother of Gregory VIII, proudly, but vaguely, styles himself *consul et dux et omnium Romanorum senator*.

tizens, to denote their rank, their honours,<sup>1</sup> and perhaps the claim of a pure and patrician descent; but they float on the surface, without a series or a substance; the titles of men, not the orders of government;<sup>2</sup> and it is only from the year of Christ one thousand one hundred and forty-four, that the establishment of the senate is dated, as a glorious era, in the acts of the city. A new constitution was hastily framed by private ambition, or popular enthusiasm; nor could Rome, in the twelfth century, produce an antiquary to explain, or a legislator to restore, the harmony and proportions of the ancient model. The assembly of a free, of an armed, people will ever speak in loud and weighty acclamations. But the regular distribution of the thirty-five tribes, the nice balance of the wealth and numbers of the centuries, the debates of the adverse orators, and the slow operation of votes and ballots, could not easily be adapted by a blind multitude, ignorant of the arts, and insensible of the benefits, of legal government. It was proposed

<sup>1</sup> As late as the tenth century, the Greek emperors conferred on the dukes of Venice, Naples, Amalphi, &c. the title of *βασίλεως*, or consuls (see Chron. Sagornini, passim); and the successors of Charlemagne would not abdicate any of their prerogative. But, in general, the names of *consul* and *senator*, which may be found among the French and Germans, signify no more than count and lord (*Signeur*, Ducange, Glossar.). The monkish writers are often ambitious of fine classic words.

<sup>2</sup> The most constitutional form is a diploma of Otho III. (A. D. 998). *Consulibus senatûs populiq[ue] Romani*; but the act is probably spurious. At the coronation of Henry I., A. D. 1014, the historian Dithmar (apud Muratori, dissert. xxiii) describes him, *a senatoribus duodecim vallatum, quorum sex rasi barbâ, alii prolix, mystice incedebant cum baculis*. The senate is mentioned in the panegyric of Berengarius (p. 406).

CHAP.  
LXIX.

by Arnold to revive and discriminate the equestrian order; but what could be the motive or measure of such distinction?<sup>1</sup> The pecuniary qualification of the knights must have been reduced to the poverty of the times: those times no lodger required their civil functions of judges and farmers of the revenue; and their primitive duty, their military service on horseback, was more nobly supplied by feudal tenures and the spirit of chivalry. The jurisprudence of the republic was useless and unknown: the nations and families of Italy who lived under the Roman and barbaric laws were insensibly mingled in a common mass; and some faint tradition, some imperfect fragments, preserved the memory of the code and pandects of Justinian. With their liberty the Romans might doubtless have restored the appellation and office of consuls; had they not disdained a title so promiscuously adopted in the Italian cities, that it has finally settled on the humble station of the agents of commerce in a foreign land. But the rights of the tribunes, the formidable word that arrested the public counsels, suppose or must produce a legitimate democracy. The old patricians were the subjects, the modern barons the tyrants, of the state; nor would the enemies of peace and order, who insulted the vicar of Christ, have long respected the unarined sanctity of a plebeian magistrate.<sup>2</sup>

<sup>1</sup> In ancient Rome, the equestrian order was not ranked with the senate and people as a third branch of the republic till the consulship of Cicero, who assumes the merit of the establishment (Plin. Hist. Natur. xxxiii, 3. Beaufort *Republique Romaine*, tom. i, p. 144 165).

<sup>2</sup> The republican plan of Arnold of Brescia is thus stated by Gunther:

In the revolution of the twelfth century, which gave a new existence and era to Rome, we may observe the real and important events that marked or confirmed her political independence. I. The Capitoline hill, one of her seven eminences,<sup>a</sup> is about four hundred yards in length, and two hundred in breadth. A flight of an hundred steps led to the summit of the Tarpeian rock; and far steeper was the ascent before the declivities had been smoothed, and the precipices filled by the ruins of fallen edifices. From the earliest ages, the Capitol had been used as a temple in peace, a fortress in war: after the loss of the city, it maintained a siege against the victorious Gaul, and the sanctuary of empire was occupied, assaulted, and burnt, in the civil wars of Vitellius and Vespasian.<sup>o</sup> The temples of Jupiter and his kindred deities had crumbled into dust; their place was supplied by monasteries and houses; and the solid walls, the long and shelving porticoes, were decayed or ruined by the lapse of time. It was the first act of the Romans, an act of freedom, to restore the

CHAP.  
LXIX.

The Capitol.

Quin etiam titulos urbis renovare vetustos;  
Nomine plebis accernere nomen equestre,  
Jura tribunorum, sanctum reparare senatum,  
Et senio tessas mutasque reponere leges.  
Lapsa ruinosis, et adhuc pendentia muris  
Reddere primævo Capitelia prisca nitenti.

It of these reformations, some were no more than ideas, others no more than words.

<sup>a</sup> After many disputes among the antiquaries of Rome, it seems determined, that the summit of the Capitoline hill next the river is strict-ly the Mons Tarpinus, the Arx; and that on the other summit, the church and convent of Araceli, the barefoot friars of St. Francis, occupy the temple of Jupiter (Nardini, *Roma Antica*, l. v, c. 13-16).

<sup>o</sup> Tacit., *Hist.* lii, 69, 70.

CHAP. strength, though not the beauty, of the capital;  
 LXIX. to fortify the seat of their arms and counsels:

and as often as they ascended the hill, the coldest minds must have glowed with the remembrance of their ancestors. II. The first Cæsars had been invested with the exclusive coinage of the gold and silver; to the senate they abandoned the baser metal of bronze or copper.\* The emblems and legends were inscribed on a more ample field by the genius of flattery; and the prince was relieved from the care of celebrating his own virtues. The successors of Diocletian despised even the flattery of the senate: their royal officers at Rome, and in the provinces, assumed the sole direction of the mint; and the same prerogative was inherited by the Gothic kings of Italy, and the long series of the Greek, the French, and the German dynasties. After an abdication of eight hundred years, the Roman senate asserted this honourable and lucrative privilege; which was tacitly renounced by the popes, from Paschal the second to the establishment of their residence beyond the Alps. Some of these republican coins of the twelfth and thirteenth centuries are shewn in the cabinets of the curious. On one of these, a gold medal, Christ is depicted holding in his left hand a book with this inscription: "THE VOW OF THE  
 " ROMAN SENATE AND PEOPLE: ROME THE

\* This partition of the noble and baser metals between the emperor and senate must however be adopted, not as a positive fact, but as the probable opinion of the best antiquaries (see the science des Médailles of the Pere Joubert, tom ii, p. 208-211, in the improved and scarce edition of the Baron de la Bastie).

“CAPITAL OF THE WORLD;” on the reverse, St. Peter delivering a banner to a kneeling senator in his cap and gown, with the name and arms of his family impressed on his shield.<sup>1</sup> With the empire, the prefect of the city had declined to a municipal officer; yet he still exercised in his last appeal the civil and criminal jurisdiction; and a drawn sword, which he received from the successors of Otho, was the mode of his investiture and the emblem of his functions.<sup>2</sup> The dignity was confined to the noble families of Rome: the choice of the people was ratified by the pope; but a triple oath of fidelity must have often embarrassed the prefect in the conflict of adverse duties.<sup>3</sup> A servant, in whom they possessed but a third share, was dismissed by the independent Romans: in his place they elected a patrician; but this title, which Charlemagne had not disdained, was too lofty for a

CHAP.  
LXIX.

The pre-  
fect of the  
city.

<sup>1</sup> In his twenty-seventh dissertation on the Antiquities of Italy (tom. ii, p. 559-569), Muratori exhibits a series of the senatorian coins, which bore the obscure names of *affortati*, *infortati*, *provisini*, *peparini*. During this period all the popes, without excepting Boniface VIII., abstained from the right of coining, which was resumed by his successor Benedict XI., and regularly exercised in the court of Avignon.

<sup>2</sup> A German historian, Gerard of Reicherspeg (in Baluz. Miscell. tom. v, p. 64, apud Schmidt, Hist. des Allemands, tom. iii, p. 265), thus describes the constitution of Rome in the eleventh century: *Grandiori urbis et orbis negotia spectant ad Romanum pontificem itemque ad Romanum imperatorem; sivi illius vicarium urbis prefectum, qui de sua dignitate respicit utrumque, videlicet dominum papam cui facit hominum, et dominum imperatorum a quo accipit sua potestatis insigne, scilicet gladium exertum.*

<sup>3</sup> The words of a contemporary writer (Pandolph. Pisan. in Vit. Paschal II., p. 357, 358) describe the election and oath of the prefect in 1118, *inconsultis patribus .... loca prefectoria .... Laudes prefectoris .... commitorum applausum .... juraturum populo in ambonem sublevant .... confirmari eum in urbe prefectum petunt.*

CHAP.  
LXIX.A. D. 1198-  
1216.Number  
and choice  
of the se-  
nate.

citizen or a subject; and, after the first fervour of rebellion, they consented without reluctance to the restoration of the prefect. About fifty years after this event, Innocent the third, the most ambitious, or at least the most fortunate, of the pontiffs, delivered the Romans and himself from this badge of foreign dominion; he invested the prefect with a banner instead of a sword, and absolved him from all dependence of oaths or service to the German emperors.\* In his place an ecclesiastic, a present or future cardinal, was named by the pope to the civil government of Rome; but his jurisdiction has been reduced to a narrow compass; and in the days of freedom, the right or exercise was derived from the senate and people. IV. After the revival of the senate," the conscript fathers (if I may use the expression) were invested with the legislative and executive power; but their views seldom reached beyond the present day; and that day was most frequently disturbed by violence and tumult. In its utmost plenitude, the order or assembly consisted of fifty-six senators," the most eminent of whom were distinguished by the title of counsellors: they were nominated, perhaps annually, by the people; and a previ-

\* *Urbis præfectum ad ligium fidelitatem recepit, et per mantum quod illi donavit de præfecturâ eam publice investivit, qui neque ad id tempus jaramento fidelitatis imperatori fuit obligatus et ab eo præfecturæ tenuit honorem* (Gesta Innocent III., in Muratori, tom. iii, p. i, p. 487).

" See Otho Frising. Chron. vii, 81, de Gest. Frederic I., l. i, c. 27.

" Our countryman, Roger Hoveden, speaks of the single senators, of the *Capuzzi* family, &c. quorum temporibus melius regebatur Roma quam nunc (A. D. 1194) est temporibus lvi senatorum (Ducange, Gloss. tom. vi, p. 191, *Senatores*).

ous choice of their electors, ten persons in each region, or parish, might afford a basis for a free and permanent constitution. The popes, who in this tempest submitted rather to bend than to break, confirmed, by treaty, the establishment and privileges of the senate, and expected from time, peace, and religion, the restoration of their government. The motives of public and private interest might sometimes draw from the Romans an occasional and temporary sacrifice of their claims; and they renewed their oath of allegiance to the successor of St. Peter and Constantine, the lawful head of the church and the republic.'

The union and vigour of a public council was dissolved in a lawless city; and the Romans soon adopted a more strong and simple mode of administration. They condensed the name and authority of the senate in a single magistrate, or two colleagues; and, as they were changed at the end of a year, or of six months, the greatness of the trust was compensated by the shortness of the term. But in this transient reign, the senators of Rome indulged their avarice and ambition; their justice was perverted by the interest of their family and faction; and as they

The office  
of senator.

' Muratori (dissert. xlii, tom. iii, p. 786-788) has published an original treaty: *Concordia inter D. nostrum papam Clementem III., et senatores populi Romani super regalibus et aliis dignitatibus urbis, &c. anno 44<sup>to</sup> senatus*. The senate speaks, and speaks with authority: *Redimus ad præstans .... habebimus .... dabitis presbyteria .... jurabimus pacem et fidelitatem, &c.* A chartula de Tenementis Tusculani, dated in the forty-seventh year of the same era, and confirmed decreta amplissimi ordinis senatus, acclamatione P. R. publice Capitolio consistentis. It is there we find the difference of *senatores consularii* and simple senators (Muratori, dissert. xlii, tom. iii, p. 787-789).



CHAP.  
LXIX.  
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punished only their enemies, they were obeyed only by their adherents. Anarchy, no longer tempered by the pastoral care of their bishop, admonished the Romans that they were incapable of governing themselves; and they sought abroad those blessings which they were hopeless of finding at home. In the same age, and from the same motives, most of the Italian republics were prompted to embrace a measure, which, however strange it may seem, was adapted to their situation, and productive of the most salutary effects.\* They chose, in some foreign but friendly city, an impartial magistrate of noble birth and unblemished character, a soldier and a statesman, recommended by the voice of fame and his country, to whom they delegated, for a time, the supreme administration of peace and war. The compact between the governor and the governed was sealed with oaths and subscriptions; and the duration of his power, the measure of his stipend, the nature of their mutual obligations, were defined with scrupulous precision. They swore to obey him as their lawful superior; he pledged his faith to unite the indifference of a stranger with the zeal of a patriot. At his choice, four or six knights and civilians, his assessors in arms and justice, attended the *podesta*,<sup>a</sup> who maintained, at his own expence, a

\* Muratori (dissert. xlv, tom. iv, p. 64-92) has fully explained this mode of government; and the *Oculus Pastoralis*, which he has given at the end, is a treatise or sermon on the duties of these foreign magistrates.

<sup>a</sup> In the Latin writers, at least of the silver age, the title of *potestas* was transferred from the office to the magistrate.

decent retinue of servants and horses; his wife, his son, his brother, who might bias the affections of the judge, were left behind; during the exercise of his office, he was not permitted to purchase land, to contract an alliance, or even to accept an invitation in the house of a citizen; nor could he honourably depart till he had satisfied the complaints that might be urged against his government

CHAP.  
LXIX.

It was thus, about the middle of the thirteenth century, that the Romans called from Bologna the senator Brancalione,<sup>b</sup> whose fame and merit have been rescued from oblivion by the pen of an English historian. A just anxiety for his reputation, a clear foresight of the difficulties of the task, had engaged him to refuse the honour of their choice; the statutes of Rome were suspended, and his office prolonged to the term of three years. By the guilty and licentious he was accused as cruel; by the clergy he was suspected as partial; but the friends of peace and order applauded the firm and upright magistrate by whom those blessings were restored; no criminals were so powerful as to brave, so obscure as to elude, the justice of the senator. By his sentence, two nobles of the Annibaldi family were executed on a gibbet; and he inexorably demolished, in the city and neighbourhood, one hun-

Brancalione,  
A. D. 1262.  
1265.

*Hujus qui trahitur prætextam sumere mavis;  
An fidenarum Gablorumque esse potestas.*

(Juvenal. Satir. x, 90).

<sup>b</sup> See the life and death of Brancalione, in the *Historia Major* of Matthew Paris, p. 741, 757, 792, 797, 799, 810, 823, 833, 836, 840. The multitude of pilgrims and suitors connected Rome and St. Albans; and the resentment of the English clergy prompted them to rejoice whenever the popes were humbled and oppressed.

CHAP.  
LXIX.

dred and forty towers, the strong shelters of rapine and mischief. The bishop, as a simple bishop, was compelled to reside in his diocese; and the standard of Brancaleone was displayed in the field with terror and effect. His services were repaid by the ingratitude of a people unworthy of a happiness which they enjoyed. By the public robbers, whom he had provoked for their sake, the Romans were excited to depose and imprison their benefactor; nor would his life have been spared, if Bologna had not possessed a pledge for his safety. Before his departure, the prudent senator had required the exchange of thirty hostages of the noblest families of Rome; on the news of his danger, and at the prayer of his wife, they were more strictly guarded; and Bologna, in the cause of honour, sustained the thunders of a papal interdict. This generous resistance allowed the Romans to compare the present with the past; and Brancaleone was conducted from the prison to the capitol amidst the acclamations of a repentant people. The remainder of his government was firm and fortunate; and as soon as envy was appeased by death, his head, enclosed in a precious vase, was deposited on a lofty column of marble.\*

The impotence of reason and virtue recom-

\* Matthew Paris thus ends his account: *Caput vero ipsius Brancaleonis in vase pretioso super marmoream columnam collocatum, in signum sui valoris et probitatis, quæ reliquias, superstitiosæ nimis et pompose sustulerunt. Fuerat enim superbiorum potentum et malefactorum urbis malleus et extirpator, et populi protector et defensor, veritatis et justitiæ imitator et amator* (p. 840). A biographer of Innocent IV. (Muratori, *Script.* tom. iii, p. i, p. 591, 602) draws a less favourable portrait of this Ghibelline senator.

CHAP  
LXIXCharles of  
Anjou,  
A. D. 1265-  
1278.

mended in Italy a more effectual choice; instead of a private citizen, to whom they yielded a voluntary and precarious obedience, the Romans elected for their senator some prince of independent power, who could defend them from their enemies and themselves. Charles of Anjou and Provence, the most ambitious and warlike monarch of the age, accepted at the same time the kingdom of Naples from the pope, and the office of senator from the Roman people.<sup>4</sup> As he passed through the city, in his road to victory, he received their oath of allegiance, lodged in the Lateran palace, and smoothed in a short visit the harsh features of his despotic character. Yet even Charles was exposed to the inconstancy of the people, who saluted with the same acclamations the passages of his rival, the unfortunate Conradin; and a powerful avenger, who reigned in the capitol, alarmed the fears and jealousy of the popes. The absolute term of his life was superseded by a renewal every third year; and the enmity of Nicholas the third obliged the Sicilian king to abdicate the government of Rome. In his bull, a perpetual law, the imperious pontiff asserts the truth, validity, and use, of the donation of Constantine, not less essential to the peace of the city than to the independence of the church; establishes the annual election of the senator; and formally disquali-

<sup>4</sup> The election of Charles of Anjou to the office of perpetual senator of Rome is mentioned by the historians in the eighth volume of the collection of Muratori, by Nicholas de Jamsilla (p. 592), the monk of Padua (p. 724), Sabas Malaspina (l. ii, c. 2, p. 808), and Ricordano Malespini (c. 177 p. 996)

CHAP. LIX. **fies all emperors, kings, princes, and persons of an eminent and conspicuous rank.\*** This pro-

Pope Mar-  
tin IV.,  
A. D. 1281.

The emper-  
or Lewis  
of Bavaria,  
A. D. 1328.

Addresses  
of Rome to  
the emper-  
ors.

Conrad III,  
A. D. 1144.

hibitory clause was repealed in his own behalf by Martin the fourth, who humbly solicited the suffrage of the Romans. In the presence, and by the authority, of the people, two electors conferred, not on the pope, but on the noble and faithful Martin, the dignity of senator, and the supreme administration of the republic,<sup>†</sup> to hold during his natural life, and to exercise at pleasure by himself or his deputies. About fifty years afterwards, the same title was granted to the emperor Lewis of Bavaria; and the liberty of Rome was acknowledged by her two sovereigns, who accepted a municipal office in the government of their own metropolis.

In the first moments of rebellion, when Arnold of Brescia had inflamed their minds against the church, the Romans artfully laboured to conciliate the favour of the empire, and to recommend their merit and services in the cause of Cæsar. The style of their ambassadors to Conrad the third and Frederic the first is a mixture of flattery and pride, the tradition and the ignorance of their own history.<sup>‡</sup> After some com-

\* The high-sounding bull of Nicholas III., which founds his temporal sovereignty on the donation of Constantine, is still extant; and as it has been inserted by Boniface VIII. in the *Sexte* of the Decretals, it must be received by the catholics, or at least by the papists, as a sacred and perpetual law.

† I am indebted to Fleury (Hist. Eccles. tom. xviii, p. 306) for an extract of this Roman act, which he has taken from the Ecclesiastical Annals of Odericus Raynaldus, A. D. 1281, No. 14, 15.

‡ These letters and speeches are preserved by Otho bishop of Frisingen (Fabric. Bibliot. Lat. med. et infim. tom. v, p. 186, 187), perhaps the noblest of historians: he was son of Leopold marquis of Austria;

plaint of his silence and neglect, they exhort the former of these princes to pass the Alps, and assume from their hands the imperial crown.

" We beseech your majesty, not to disdain the  
 " humility of your sons and vassals, not to listen to the accusations of our common enemies,  
 " who calumniate the senate as hostile to your throne, who sow the seeds of discord, that they  
 " may reap the harvest of destruction. The  
 " pope and the *Sicilian* are united in an impious  
 " league to oppose *our* liberty and *your* coronation. With the blessing of God, our zeal and  
 " courage has hitherto defeated their attempts.  
 " Of their powerful and factious adherents, more  
 " especially the Frangipani, we have taken by  
 " assault the houses and turrets: some of these  
 " are occupied by our troops, and some are levelled with the ground. The Milvian bridge,  
 " which they had broken, is restored and fortified for your safe passage; and your army  
 " may enter the city without being annoyed from the castle of St. Angelo. All that we have  
 " done, and all that we design, is for your honour and service, in the loyal hope, that you  
 " will speedily appear in person, to vindicate  
 " those rights which have been invaded by the clergy, to revive the dignity of the empire, and  
 " to surpass the fame and glory of your predecessors. May you fix your residence in Rome,  
 " the capital of the world; give laws to Italy and

tria; his mother, Agnes, was daughter of the emperor Henry IV., and he was half brother and uncle to Conrad III. and Frederic I. He has left, in seven books, a Chronicle of the Times; in two, the *Gesta Frederici I.*, the last of which is inserted in the sixth volume of Muratori's *historiana*.

CHAP. " the Teutonic kingdom; and imitate the ex-  
 LXIX. " ample of Constantine and Justinian,<sup>1</sup> who, by  
 " the vigour of the senate and people, obtained  
 " the sceptre of the earth."<sup>1</sup> But these splendid  
 and fallacious wishes were not cherished by  
 Conrad the Franconian, whose eyes were fixed  
 on the Holy land, and who died without visit-  
 ing Rome soon after his return from the Holy  
 land.

Frederic I.  
 A. D. 1155.

His nephew and successor, Frederic Barba-  
 rossa, was more ambitious of the imperial crown;  
 nor had any of the successors of Otho acquired  
 such absolute sway over the kingdom of Italy.  
 Surrounded by his ecclesiastical and secular  
 princes, he gave audience in his camp at Sutri to  
 the ambassadors of Rome, who thus addressed  
 him in a free and florid oration: " Incline your  
 " ear to the queen of cities; approach with a  
 " peaceful and friendly mind the precincts of  
 " Rome, which has cast away the yoke of the  
 " clergy, and is impatient to crown her legiti-  
 " mate emperor. Under your auspicious influ-  
 " ence, may the primitive times be restored.  
 " Assert the prerogatives of the eternal city, and  
 " reduce under her monarchy the insolence of  
 " the world. You are not ignorant, that, in for-  
 " mer ages, by the wisdom of the senate, by the  
 " valour and discipline of the equestrian order,  
 " she extended her victorious arms to the East  
 " and West, beyond the Alps, and over the

<sup>1</sup> We desire (said the ignorant Romans) to restore the empire in eum  
 statum, quo fuit tempore Constantini et Justiniani, qui totum orbem  
 vigore senatus et populi Romani suis tenuere manibus.

<sup>1</sup> Otho Frising. de Gestis Frederici I., l. i, c. 28, p. 662-664.

" islands of the ocean. By our sins, in the ab-  
 " sence of our princes, the noble institution of  
 " the senate has sunk in oblivion; and with our  
 " prudence, our strength has likewise decreased.  
 " We have revived the senate and the equestrian  
 " order: the counsels of the one, the arms of the  
 " other, will be devoted to your person and the  
 " service of the empire. Do you not hear the  
 " language of the Roman matron? You were a  
 " guest, I have adopted you as a citizen; a  
 " Transalpine stranger, I have elected you for  
 " my sovereign;<sup>k</sup> and given you myself and all  
 " that is mine. Your first and most sacred duty  
 " is to swear and subscribe that you will shed  
 " your blood for the republic; that you will  
 " maintain in peace and justice the laws of the  
 " city and the charters of your predecessors;  
 " and that you will reward with five thousand  
 " pounds of silver, the faithful senators who shall  
 " proclaim your titles in the capitol. With the  
 " name, assume the character, of Augustus."  
 The flowers of Latin rhetoric were not yet ex-  
 hausted; but Frederic, impatient of their vanity,  
 interrupted the orators in the high tone of royal-  
 ty and conquest. " Famous indeed have been  
 " the fortitude and wisdom of the ancient Ro-  
 " mans; but your speech is not seasoned with  
 " wisdom, and I could wish that fortitude were  
 " conspicuous in your actions. Like all sublu-  
 " nary things, Rome has felt the vicissitudes of  
 " time and fortune. Your noblest families were  
 " translated to the East to the royal city of Con-

<sup>k</sup> Hospes eras, civem feci. Advena fuisti ex Transalpinis partibus, principem constitui.



CHAP.  
LXIX.

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“stantine; and the remains of your strength  
 “and freedom have long since been exhausted  
 “by the Greeks and Franks. Are you desir-  
 “ous of beholding the ancient glory of Rome,  
 “the gravity of the senate, the spirit of the  
 “knights, the discipline of the camp, the valour  
 “of the legions? you will find them in the Ger-  
 “man republic. It is not empire, naked and  
 “alone; the ornaments and virtues of empire  
 “have likewise migrated beyond the Alps to a  
 “more deserving people.<sup>1</sup> They will be em-  
 “ployed in your defence, but they claim your  
 “obedience. You pretend that myself or my  
 “predecessors have been invited by the Ro-  
 “mans: you mistake the word; they were not  
 “invited; they were implored. From its fo-  
 “reign and domestic tyrants, the city was re-  
 “scued by Charlemagne and Otho, whose ashes  
 “repose in our country; and their dominion was  
 “the price of your deliverance. Under that do-  
 “minion your ancestors lived and died. I claim  
 “by the right of inheritance and possession, and  
 “who shall dare to extort you from my hands?  
 “Is the hand of the Franks<sup>2</sup> and Germans en-  
 “feebled by age? Am I vanquished? Am I  
 “a captive? Am I not encompassed with the  
 “banners of a potent and invincible army? You

<sup>1</sup> Non cessit nobis nudum imperium, virtute sua amictum venit, ornamenta sua secum traxit. Penes nos sunt consules tui, &c. Cicero or Livy would not have rejected these images, the eloquence of a barbarian, born and educated in the Hercynian forest.

<sup>2</sup> Otho of Frisingen, who surely understood the language of the court and diet of Germany, speaks of the Franks in the twelfth century as the reigning nation (Proceres Franci, equites Franci, manus Francorum); he adds, however, the epithet of *Teutonici*.

"impose conditions on your master; you re-  
 "quire oaths: if the conditions are just, an oath  
 "is superfluous; if unjust, it is criminal. Can  
 "you doubt my equity? It is extended to the  
 "meanest of my subjects. Will not my sword  
 "be unsheathed in the defence of the capitol?  
 "By that sword the northern kingdom of Den-  
 "mark has been restored to the Roman empire.  
 "You prescribe the measure and the objects of  
 "my bounty, which flows in a copious but a  
 "voluntary stream. All will be given to pa-  
 "tient merit; all will be denied to rude impor-  
 "tunity." Neither the emperor nor the senate  
 could maintain these lofty pretensions of domi-  
 nion and liberty. United with the pope, and  
 suspicious of the Romans, Frederic continued  
 his march to the Vatican: his coronation was  
 disturbed by a sally from the capitol; and if the  
 numbers and valour of the Germans prevailed in  
 the bloody conflict, he could not safely encamp  
 in the presence of a city of which he styled him-  
 self the sovereign. About twelve years after-  
 wards, he besieged Rome, to seat an antipope in  
 the chair of St. Peter; and twelve Pisan galleys  
 were introduced into the Tyber; but the senate  
 and people were saved by the arts of negociation  
 and the progress of disease; nor did Frederic or  
 his successors reiterate the hostile attempt.  
 Their laborious reigns were exercised by the  
 popes, the crusades, and the independence of

\* Otho Frising. de Gestis Frederici I., l. ii, c. 22, p. 720-722.  
 These original and authentic acts I have translated and abridged with  
 freedom, yet with fidelity.

CHAP.  
LXIX.

Lombardy and Germany; they courted the alliance of the Romans; and Frederic the second offered in the capitol the great standard, the *Caroccio* of Milan.\* After the extinction of the house of Swabia, they were banished beyond the Alps; and their last coronations betrayed the impotence and poverty of the Teutonic Cæsars.'

Wars of  
the Romans  
against the  
neighbour-  
ing cities.

Under the reign of Adrian, when the empire extended from the Euphrates to the ocean, from mount Atlas to the Grampian hills, a fanciful historian<sup>a</sup> amused the Romans with the picture of their infant wars. "There was a time," says Florus, "when Tibur and Præneste, our summer retreats, were the objects of hostile vows "in the capitol, when we dreaded the shades of

\* From the chronicles of Ricobaldo and Francis Pepin, Muratori (dissert. xxvi, tom. ii, p. 402) has transcribed this curious fact, with the doggrel verses that accompanied the gift.

Ave decus orbis ave! victus tibi destinor, ave!

Currus ab Augusto Frederico Cæsare justo.

Vna Mediolanum<sup>1</sup> jam sentis spernere vauum

Imperii vires, proprias tibi tollere vires.

Ergo triumphorum urbs potes memor esse priorum

Quos tibi mittebant reges qui bella gerebant.

<sup>a</sup> Ne si dee tacere (I now use the Italian dissertations, tom. i, p. 444) che nell' anno 1727, una copia desso Caroccio in marmo dianzi ignoto si scoprì nel Campidoglio, presso alle carcere di quel luogo, dove Sisto V. l'avea fatto rinchiudere. Stava esso posto sopra quattro colonne di marmo fino colla seguente iscrizione &c. to the same purpose as the old inscription.

<sup>b</sup> The decline of the imperial arms and authority in Italy is related with impartial learning in the Annals of Muratori (tom. x, xi, xii); and the reader may compare his narrative with the *Histoire des Allemands* (tom. iii, iv), by Schmidt, who has deserved the esteem of his countrymen.

<sup>c</sup> Tibur nunc suburbanum, et æstivæ Præneste delicias, nuncupatis in capitolio votis petebantur. The whole passage of Florus (l. i, c. 11) may be read with pleasure, and has deserved the praise of a man of genius (*Œuvres de Montesquieu*, tom. iii, p. 634, 635, quarto edition.

‘ the Arician groves, when we could triumph  
“ without a blush over the nameless villages of  
“ the Sabines and Latins, and even Corioli could  
“ afford a title not unworthy of a victorious ge-  
“ neral.” The pride of his contemporaries was  
gratified by the contrast of the past with the pre-  
sent: they would have been humbled by the  
prospect of futurity; by the prediction, that at-  
ter a thousand years, Rome, despoiled of em-  
pire, and contracted to her primæval limits,  
would renew the same hostilities, on the same  
ground which was then decorated with her villas  
and gardens. The adjacent territory on either  
side of the Tyber was always claimed, and some-  
times possessed, as the patrimony of St. Peter;  
but the barons assumed a lawless independence,  
and the cities too faithfully copied the revolt and  
discord of the metropolis. In the twelfth and  
thirteenth centuries, the Romans incessantly la-  
boured to reduce or destroy the contumacious  
vassals of the church and senate; and if their  
headstrong and selfish ambition was moderated  
by the pope, he often encouraged their zeal by  
the alliance of his spiritual arms. Their warfare  
was that of the first consuls and dictators, who  
were taken from the plough. They assembled  
in arms at the foot of the capitol; sallied from  
the gates, plundered or burnt the harvests of  
their neighbours, engaged in tumultuary conflict,  
and returned home after an expedition of fifteen  
or twenty days. Their sieges were tedious and  
unskilful: in the use of victory, they indulged  
the meaner passions of jealousy and revenge;

CHAP.  
LXIX.

and instead of adopting the valour, they trampled on the misfortunes, of their adversaries. The captives, in their shirts, with a rope round their necks, solicited their pardon: the fortifications, and even the buildings, of the rival cities, were demolished, and the inhabitants were scattered in the adjacent villages. It was thus that the seats of the cardinal bishops, Porto, Ostia, Albanum, Tusculum, Præneste, and Tibur or Tivoli, were successively overthrown by the ferocious hostility of the Romans.\* Of these, Porto and Ostia, the two keys of the Tyber, are still vacant and desolate: the marshy and unwholesome banks are peopled with herds of buffalos, and the river is lost to every purpose of navigation and trade. The bills, which afford a shady retirement from the autumnal heats, have again smiled with the blessings of peace: Fregescati has arisen near the ruins of Tusculum: Tibur or Tivoli has resumed the honour of a city,† and the meaner towns of Albano and Palestrina are decorated with the villas of the cardinals and princes of Rome. In the work of de-

\* *Ne a feritate Romanorum sicut fuerant Hostienses, Portoenses, Tusculanenses, Albanenses, Labicenses, et nuper Tiburtini, destructorum* (Matthew Paris, p. 757). These events are marked in the *Annals* and *Index* (the eighteenth volume) of Muratori.

† For the state or ruin of these suburban cities, the banks of the Tyber, &c. see the lively picture of the P. Labat. (*Voyage en Espagne et en Italie*), who had not long resided in the neighbourhood of Rome; and the more accurate description of which P. Eschinard (Rome, 1750, in octavo) has added to the topographical map of Cingolani.

Labat (tom. iii, p. 233) mentions a recent decree of the Roman government, which has severely mortified the pride and poverty of Tivoli: *in civitate Tiburtina non vivitur, civiliter.*

struction, the ambition of the Romans was often checked and repulsed by the neighbouring cities and their allies: in the first siege of Tibur, they were driven from their camp; and the battles of Tusculum<sup>a</sup> and Viterbo<sup>x</sup> might be compared, in their relative state, to the memorable fields of Thrasymene and Cannæ. In the first of these petty wars, thirty thousand Romans were overthrown by a thousand German horse, whom Frederic Barbarossa had detached to the relief of Tusculum; and if we number the slain at three, the prisoners at two, thousand, we shall embrace the most authentic and moderate account. Sixty-eight years afterward they marched against Viterbo in the ecclesiastical state with the whole force of the city: by a rare coalition the Teutonic eagle was blended, in the adverse banners, with the key of St. Peter; and the pope's auxiliaries were commanded by a count of Thoulouse and a bishop of Winchester. The Romans were discomfited with shame and slaughter; but the English prelate must have indulged the vanity of a pilgrim, if he multiplied their numbers to one hundred, and their loss in the field to thirty, thousand men. Had the policy of the senate, and the discipline of the legions, been restored with the capitol, the divided

CHAP.  
LXIX.

Battles of  
Tusculum,  
A. D. 1167.

<sup>a</sup> I depart from my usual method, of quoting only by the date the annals of Muratori, in consideration of the critical balance in which he has weighed nine contemporary writers, who mention the battle of Tusculum (tom. x, p. 42-44).

<sup>x</sup> Matthew Paris, p. 345. This bishop of Winchester was Peter de Rupius, who occupied the see thirty-two years (A. D. 1206-1238), and is described, by an English historian, as a soldier and a statesman (p. 178 399).

CHAP.  
LXIX.

condition of Italy would have offered the fairest opportunity of a second conquest. But in arms, the modern Romans were not *above*, and in arts they were far *below*, the common level of the neighbouring republics. Nor was their warlike spirit of any long continuance: after some irregular sallies, they subsided in the national apathy, in the neglect of military institutions, and in the disgraceful and dangerous use of foreign mercenaries.

The election of the popes.

Ambition is a weed of quick and early vegetation in the vineyard of Christ. Under the first christian princes, the chair of St. Peter was disputed by the votes, the venality, the violence, of a popular election: the sanctuaries of Rome were polluted with blood; and, from the third to the twelfth century, the church was distracted by the mischief of frequent schisms. As long as the final appeal was determined by the civil magistrate, these mischiefs were transient and local: the merits were tried by equity or favour; nor could the unsuccessful competitor long disturb the triumph of his rival. But after the emperors had been divested of their prerogatives, after a maxim had been established, that the vicar of Christ is amenable to no earthly tribunal, each vacancy of the holy see might involve Christendom in controversy and war. The claims of the cardinals and inferior clergy, of the nobles and people, were vague and litigious: the freedom of choice was overruled by the tumults of a city that no longer owned or obeyed a superior. On the decease of a pope, two factions proceed-

ed in different churches to a double election: the number and weight of votes, the priority of times, the merit of the candidates, might balance each other: the most respectable of the clergy were divided; and the distant princes, who bowed before the spiritual throne, could not distinguish the spurious, from the legitimate, idol. The emperors were often the authors of the schism, from the political motive of opposing a friendly to an hostile pontiff; and each of the competitors was reduced to suffer the insults of his enemies, who were not awed by conscience and to purchase the support of his adherents, who were instigated by avarice or ambition. A peaceful and perpetual succession was ascertained by Alexander the third,<sup>7</sup> who finally abolished the tumultuary votes of the clergy and people, and defined the right of election in the sole college of cardinals.<sup>8</sup> The three orders of bishops, priests, and deacons, were assimilated to each other by this important privilege: the parochial clergy of Rome obtained the first rank in the hierarchy; they were indifferently chosen among the nations of Christendom; and the possession of the richest benefices, of the most important bishoprics, was not incompatible with

CHAP.  
LXIX.

Right of  
the cardinals estab-  
lished by  
Alexander  
III.

<sup>7</sup> See Mosheim, *Institut. Histor. Ecclesiast.* p. 401, 408. Alexander himself had nearly been the victim of a contested election; and the doubtful merits of Innocent had only preponderated by the weight of genius and learning which St. Bernard cast into the scale (see his life and writings.)

<sup>8</sup> The origin, titles, importance, dress, precedence, &c. of the Roman cardinals, are very ably discussed by Thomassin (*Discipline de l'Eglise*, tom. i, p. 1262-1287) but their purple is now much faded. The sacred college was raised to the definite number of seventy-two, to represent, under his vicar, the disciples of Christ.



CHAP.  
LXIX.

their title and office. The senators of the catholic church, the coadjutors and legates of the supreme pontiff, were robed in purple, the symbol of martyrdom or royalty; they claimed a proud equality with kings; and their dignity was enhanced by the smallness of their number, which, till the reign of Leo the tenth, seldom exceeded twenty or twenty-five persons. By this wise regulation, all doubt and scandal were removed, and the root of schism was so effectually destroyed, that in a period of six hundred years, a double choice has only once divided the unity of the sacred college. But as the concurrence of two-thirds of the votes had been made necessary, the election was often delayed by the private interest and passions of the cardinals; and while they prolonged their independent reign, the christian world was left destitute of an head.

Institution  
of the con-  
clave by  
Gregory X.  
A. D. 1274.

A vacancy of almost three years had preceded the elevation of Gregory the tenth, who resolved to prevent the future abuse; and his bull, after some opposition, has been consecrated in the code of the canon law.\* Nine days are allowed for the obsequies of the deceased pope; and the arrival of the absent cardinals; on the tenth, they are imprisoned, each with one domestic, in a common apartment or *conclave*, without a separation of walls or curtains; a small window is reserved for the introduction of necessities; but the door is locked on both sides, and guarded

\* See the bull of Gregory X., *approbante sacro concilio*, in the *Sacrae* of the Canon Law (l. i, tit. 6, c. 3), a supplement to the *Decretals*, which Boniface VIII. promulgated at Rome in 1296, and addressed to all the universities of Europe.

by the magistrates of the city, to seclude them from all correspondence with the world. If the election be not consummated in three days, the luxury of their tables is contracted to a single dish at dinner and supper; and after the eighth day, they are reduced to a scanty allowance of bread, water, and wine. During the vacancy of the holy see, the cardinals are prohibited from touching the revenues, or assuming, unless in some rare emergency, the government, of the church; all agreements and promises among the electors are formally annulled; and their integrity is fortified by their solemn oath and the prayers of the catholics. Some articles of inconvenient or superfluous rigour have been gradually relaxed, but the principle of confinement is vigorous and entire; they are still urged, by the personal motives of health and freedom, to accelerate the moment of their deliverance; and the improvement of ballot or secret votes has wrapt the struggles of the conclave<sup>b</sup> in the silky veil of charity and politeness.<sup>c</sup> By these insti-

<sup>b</sup> The genius of cardinal de Rutz had a right to paint a conclave (of 1666), in which he was a spectator and an actor (Memoirs, tom. iv, p. 16-57); but I am at a loss to appreciate the knowledge or authority of an anonymous Italian, whose history (Conclavi de Pontifici Romani, in quarto, 1667) has been continued since the reign of Alexander VII. The accidental form of the work furnishes a lesson, though not an antidote, to ambition. From a labyrinth of intrigues, we emerge to the adoration of the successful candidate; but the next page opens with his funeral.

<sup>c</sup> The expressions of cardinal de Retz are positive and picturesque: *On y vécut toujours ensemble avec le même respect, et la même civilité que l'on observe dans le cabinet des rois, avec la même politesse qu'on avoit dans la cour de Henri III., avec la même familiarité que l'on voit dans les colleges; avec la même modestie, qui se remarque dans les noviciats; et avec la même charité, du moins en apparence, qui pourroit être entre des frères parfaitement unis.*

CHAP.  
LXIX.

tutions, the Romans were excluded from the election of their prince and bishop; and in the fever of wild and precarious liberty, they seemed insensible of the loss of this inestimable privilege. The emperor Lewis of Bavaria revived the example of the great Otho. After some negotiation with the magistrates, the Roman people was assembled<sup>4</sup> in the square before St. Peter's; the pope of Avignon, John the twenty-second, was deposed; the choice of his successor was ratified by their consent and applause. They freely voted for a new law, that their bishop should never be absent more than three months in the year, and two days journey from the city; and that if he neglected to return on the third summons, the public servant should be degraded and dismissed.\* But Lewis forgot his own debility and the prejudices of the times: beyond the precincts of a German camp, his useless phantom was rejected; the Romans despised their own workmanship; the antipope implored the mercy of his lawful sovereign;† and the exclusive right of the cardinals was

<sup>4</sup> *Rechiesti per bando* (says John Villani) *sanatori di Roma, e 52 del popolo, et capitani de' 25 e consoli (consoli?), et 13 buone huomini, uno per rione.* Our knowledge is too imperfect to pronounce how much of this constitution was temporary, and how much ordinary and permanent. Yet it is faintly illustrated by the ancient statutes of Rome.

\* Villani (l. x, c. 68-71 in Muratori, *Script. tom. xiii, p. 641-645*) relates this law, and the whole transaction, with much less abhorrence than the prudent Muratori. Any one conversant with the darker ages must have observed how much the sense (I mean the nonsense) of superstition is fluctuating and inconsistent.

† In the first volume of the *Popes of Avignon*, see the second original *Life of John XXII*, p. 142-145, the confession of the antipope, p. 145-152, and the laborious notes of Baluze, p. 714, 615.

more firmly established by this unseasonable attack.

CHAP.  
LXIX.

.....  
Absence of  
the popes  
from Rome

Had the election been always held in the Vatican, the rights of the senate and people would not have been violated with impunity. But the Romans forgot, and were forgotten, in the absence of the successors of Gregory the seventh, who did not keep as a divine precept their ordinary residence in the city and diocese. The care of that diocese was less important than the government of the universal church; nor could the popes delight in a city in which their authority was always opposed, and their person was often endangered. From the persecution of the emperors, and the wars of Italy, they escaped beyond the Alps into the hospitable bosom of France; from the tumults of Rome they prudently withdrew to live and die in the more tranquil stations of Anagni, Perugia, Viterbo, and the adjacent cities. When the flock was offended or impoverished by the absence of the shepherd, they were recalled by a stern admonition that St. Peter had fixed his chair, not in an obscure village, but in the capital of the world; by a ferocious menace that the Romans would march in arms to destroy the place and people that should dare to afford them a retreat. They returned with timorous obedience; and were saluted with the account of an heavy debt, of all the losses which their desertion had occasioned, the hire of lodgings, the sale of provisions, and the various expences of servants and strangers

CHAP.  
LXIX.

Boniface  
VIII.  
A. D. 1294.  
1808.

who attended the court.<sup>s</sup> After a short interval of peace, and perhaps of authority, they were again banished by new tumults, and again summoned by the imperious or respectful invitation of the senate. In these occasional retreats, the exiles and fugitives of the Vatican were seldom long, or far, distant from the metropolis; but in the beginning of the fourteenth century the apostolic throne was transported, as it might seem for ever, from the Tyber to the Rhône; and the cause of the transmigration may be deduced from the furious contest between Boniface the eighth and the king of France.<sup>a</sup> The spiritual arms of excommunication and interdict were repulsed by the union of the three estates, and the privileges of the Gallican church; but the pope was not against the carnal weapons which Philip the fair had courage to employ. As the pope resided at Anagni, without the suspicion of danger, his palace and person were assaulted by three hundred horse, who had been secretly levied by William of Nogaret, a French minister,

<sup>s</sup> *Romani autem non valentes nec volentes ultra suam celare cupiditatem gravissimam contra papam movere cœperunt questionem, exigentes ab eo urgentissime omnia quæ subierant per ejus absentiam damna et jacturas, videlicet in hospitibus locandis, in mercimoniis, in usuris, in redditibus, in provisionibus, et in aliis modis innumerabilibus. Quod cum audisset papa, præcordialiter ingemuit et se compeliens municipalatum, &c.* Matt. Paris, p. 757. For the ordinary history of the popes, their life and death, their residence and absence, it is enough to refer to the ecclesiastical annalists, Spondanus and Fleury.

<sup>a</sup> Besides the general historians of the church of Italy and of France, we possess a valuable treatise composed by a learned friend of TILLOMANUS, which his last and best editors have published in the appendix (*Histoire particuliere du grand Differend entre Boniface VIII., et Philippe le Bel*, par Pierre du Puis, tom. vii, p. xi, p. 61-83).

and Sciarra Colonna, of a noble but hostile family of Rome. The cardinals fled; the inhabitants of Anagni were seduced from their allegiance and gratitude; but the dauntless Boniface, unarmed and alone, seated himself in his chair, and awaited, like the conscript fathers of old, the swords of the Gauls. Nogaret, a foreign adversary, was content to execute the orders of his master: by the domestic enmity of Colonna, he was insulted with words and blows; and during a confinement of three days his life was threatened by the hardships which they inflicted on the obstinacy which they provoked. Their strange delay gave time and courage to the adherents of the church, who rescued him from sacrilegious violence; but his imperious soul was wounded in a vital part; and Boniface expired at Rome in a frenzy of rage and revenge. His memory is stained with the glaring vices of avarice and pride; nor has the courage of a martyr promoted this ecclesiastical champion to the honours of a saint; a magnanimous sinner (say the chronicles of the times), who entered like a fox, reigned like a lion, and died like a dog. He was succeeded by Benedict the eleventh, the mildest of mankind. Yet he excommunicated the impious emissaries of Philip, and devoted the city and people of Anagni by a tremendous curse, whose effects are still visible to the eyes of superstition.<sup>1</sup>

After his decease, the tedious and equal sus-

<sup>1</sup> It is difficult to know whether Labat (tom. iv, p. 55-57) be in jest or in earnest, when he supposes that Anagni still feels the weight of this curse, and that the corn fields, or vineyards, or olive-trees, are annually blasted by nature, the obsequious handmaid of the popes.

CHAP.  
LXIX.

Transla-  
tion of the  
holy see to  
Avignon,  
A. D. 1309.

pense of the conclave was fixed by the dexterity of the French faction. A specious offer was made and accepted, that, in the term of forty days, they would elect one of the three candidates who should be named by their opponents. The archbishop of Bourdeaux, a furious enemy of his king and country, was the first on the list; but his ambition was known; and his conscience obeyed the calls of fortune and the commands of a benefactor, who had been informed by a swift messenger that the choice of a pope was now in his hands. The terms were regulated in a private interview; and with such speed and secrecy was the business transacted, that the unanimous conclave applauded the elevation of Clement the fifth.<sup>k</sup> The cardinals of both parties were soon astonished by a summons to attend him beyond the Alps; from whence, as they soon discovered, they must never hope to return. He was engaged, by promise and affection, to prefer the residence of France; and, after dragging his court through Poitou and Gascogne, and devouring, by his expence, the cities and convents on the roads, he finally reposed at Avignon,<sup>l</sup> which flourished above se-

<sup>k</sup> See in the Chronicle of Giovanni Villani (l. viii, c. 63, 64, 80, in Muratori, tom. xlii) the imprisonment of Boniface VIII., and the election of Clement V., the last of which, like most anecdotes, is embarrassed with some difficulties.

<sup>l</sup> The original lives of the eight popes of Avignon, Clement V., John XXII., Benedict XII., Clement VI., Innocent VI., Urban V., Gregory XI., and Clement VII., are published by Stephen Baluze (*Vita Paparum Avenionensium*; Paris 1693, 2 vols in 4to.) with copious and elaborate notes, and a second volume of acts and documents. With the true zeal of an editor and a patriot, he devoutly justifies or excuses the characters of his countrymen.

venty years<sup>m</sup> the seat of the Roman pontiff and the metropolis of Christendom. By land, by sea, by the Rhône, the position of Avignon was on all sides accessible; the southern provinces of France do not yield to Italy itself; new palaces arose for the accommodation of the pope and cardinals; and the arts of luxury were soon attracted by the treasures of the church. They were already possessed of the adjacent territory, the Venaissin county,<sup>n</sup> a populous and fertile spot; and the sovereignty of Avignon was afterwards purchased from the youth and distress of Jane, the first queen of Naples and countess of Provence, for the inadequate price of fourscore thousand florins.<sup>o</sup> Under the shadow of the French monarchy, amidst an obedient people,

<sup>m</sup> The exile of Avignon is compared by the Italians with Babylon and the Babylonish captivity. Such furious metaphors, more suitable to the ardour of Petrarch than to the judgment of Muratori, are gravely refuted in Baluze's preface. The abbé de Sade is distracted between the love of Petrarch and of his country: Yet he modestly pleads that many of the local inconveniencies of Avignon are now removed; and many of the vices against which the poet declaims, had been imported with the Roman court by the strangers of Italy (tom. i, p. 23-28).

<sup>n</sup> The comtat Venaissin was ceded to the popes in 1273 by Philip III., king of France, after he had inherited the dominions of the count of Thoulouse. Forty years before, the heresy of count Raymond had given them a pretence of seizure, and they derived some obscure claim from the eleventh century to some lands citra Rhodanum (Valesii Notitia Galliarum. p. 459, 610. Longuerue, Description de la France, tom. i, p. 376-381).

<sup>o</sup> If a possession of four centuries were not itself a title, such objections might annul the bargain; but the purchase-money must be refunded, for indeed it was paid. Civitatem Avenionem emit .... per ejusmodi venditionem pecuniâ redundantes, &c. (2da Vita Clement VI., in Baluz. tom. i, p. 272. Muratori, Script. tom. iii, p. ii, p. 565). The only temptation for Jane and her second husband was ready money, and without it they could not have returned to the throne of Naples.



CHAP.  
 LXIX.  
 .....

the popes enjoyed an honourable and tranquil state, to which they long had been strangers: but Italy deplored their absence; and Rome, in solitude and poverty, might repent of the ungovernable freedom which had driven from the Vatican the successor of St. Peter. Her repentance was tardy and fruitless: after the death of the old members, the sacred college was filled with French cardinals,<sup>p</sup> who beheld Rome and Italy with abhorrence and contempt, and perpetuated a series of national, and even provincial, popes, attached by the most indissoluble ties to their native country.

Institution  
 of the jubilee or holy  
 year,  
 A. D. 1300.

The progress of industry had produced and enriched the Italian republics: the era of their liberty is the most flourishing period of population and agriculture, of manufactures and commerce; and their mechanic labours were gradually refined into the arts of elegance and genius. But the position of Rome was less favourable, the territory less fruitful; the character of the inhabitants was debased by indolence and elated by pride; and they fondly conceived that the tribute of subjects must for ever nourish the metropolis of the church and empire. This prejudice was encouraged in some degree by the resort of pilgrims to the shrines of the apostles; and the last legacy of the popes, the institution

<sup>p</sup> Clement V. immediately promoted ten cardinals, nine French and one English (*Vita* 4ta. p. 63, et *Baluz.* p. 626, &c.) In 1331, the pope refused two candidates recommended by the king of France, quod xx Cardinales, de quibus xvii de Regno Franciæ originem traxisse noscuntur in memorato collegio existant (*Thomassin, Discipline de l'Eglise*, tom. i, p. 1281).

of the *holy year*,<sup>1</sup> was not less beneficial to the people than to the clergy. Since the loss of Palestine, the gift of plenary indulgences, which had been applied to the crusades, remained without an object; and the most valuable treasure of the church was sequestered above eight years from public circulation. A new channel was opened by the diligence of Boniface the eighth, who reconciled the vices of ambition and avarice; and the pope had sufficient learning to recollect and revive the secular games, which were celebrated in Rome at the conclusion of every century. To sound without danger the depth of popular credulity, a sermon was seasonably pronounced, a report was artfully scattered, some aged witnesses were produced; and on the first of January of the year thirteen hundred, the church of St. Peter was crowded with the faithful, who demanded the *customary* indulgence of the holy time. The pontiff, who watched and irritated their devout impatience, was soon persuaded by ancient testimony of the justice of their claim; and he proclaimed a plenary absolution to all catholics who, in the course of that year, and at every similar period, should respectfully visit the apostolic churches of St. Peter and St. Paul. The welcome sound was propagated through Christendom; and at first from the nearest provinces of Italy, and at length from the remote kingdoms of Hungary and Britain, the

<sup>1</sup> Our primitive account is from cardinal James Caletan (*Maxima Bibliot. Patrum*, tom. xxv); and I am at a loss to determine whether the nephew of Boniface VIII. be a fool or a knave: the uncle is a much clearer character.

CHAP. highways were thronged with a swarm of dil-  
 LXIX. grims who sought to expiate their sins in a jour-  
 ..... ney, however costly or laborious, which was ex-  
 empt from the perils of military service. All  
 exceptions of rank or sex, of age or infirmity,  
 were forgotten in the common transport; and in  
 the streets and churches many persons were  
 trampled to death by the eagerness of devotion.  
 The calculation of their numbers could not be  
 easy nor accurate; and they have probably been  
 magnified by a dextrous clergy, well apprised of  
 the contagion of example: yet we are assured by  
 a judicious historian, who assisted at the cere-  
 mony, that Rome was never replenished with  
 less than two hundred thousand strangers; and  
 another spectator has fixed at two millions the  
 total concourse of the year. A trifling oblation  
 from each individual would accumulate a royal  
 treasure; and two priests stood night and day,  
 with rakes in their hands, to collect, without  
 counting, the heaps of gold and silver that were  
 poured in the altar of St. Paul.<sup>1</sup> It was fortu-  
 nately a season of peace and plenty; and if for-  
 age was scarce, if inns and lodgings were extra-  
 vagantly dear, an inexhaustible supply of bread  
 and wine, of meat and fish, was provided by the  
 policy of Boniface and the venal hospitality of the  
 Romans. From a city without trade or indus-  
 try, all casual riches will speedily evaporate: but  
 the avarice and envy of the next generation soli-

<sup>1</sup> See John Villani (l. viii, c. 36) in the 12th, and the *Chronicon Astense*, in the 11th volume (p. 191, 192) of Muratori's Collection. *Papa innumerabilem pecuniam ab eisdem accepit, nam duo clerici, cum castris, &c.*

cited Clement the sixth<sup>a</sup> to anticipate the distant period of the century. The gracious pontiff complied with their wishes; afforded Rome this poor consolation for his loss; and justified the change by the name and practice of the mosaic jubilee.<sup>b</sup> His summons was obeyed; and the number, zeal, and liberality of the pilgrims did not yield to the primitive festival. But they encountered the triple scourge of war, pestilence, and famine: many wives and virgins were violated in the castles of Italy; and many strangers were pillaged or murdered by the savage Romans, no longer moderated by the presence of their bishop.<sup>c</sup> To the impatience of the popes we may ascribe the successive reduction to fifty, thirty-three, and twenty-five years; although the second of these terms is commensurate with the life of Christ. The profusion of indulgences, the revolt of the protestants, and the decline of superstition, have much diminished the value of the jubilee; yet even the nineteenth and last festival was a year of pleasure and profit to the Romans; and a philosophic smile will not disturb

The second  
jubilee,  
A. D. 1350.

<sup>a</sup> The two bulls of Boniface VIII. and Clement VI., are inserted in the *Corpus Juris Canonici* (Extravagant. Commun. l. v, tit. ix, c. 1, 2).

<sup>b</sup> The sabbatic years and jubilees of the mosaic law (*Car. Sigon. de Republicâ Hebræorum*, Opp. tom. iv, l. iii, c. 14, 15, p. 151, 152), the suspension of all care and labour, the periodical release of lands, debts, servitude, &c. may seem a noble idea; but the execution would be impracticable in a *profane* republic; and I should be glad to learn that this ruinous festival was observed by the Jewish people.

<sup>c</sup> See the Chronicle of Matteo Villani (l. i, c. 66) in the fourteenth volume of Muratori, and the *Memoires sur la Vie de Petrarque*, tom. iii, p. 75-80.

CHAP. the triumph of the priest or the happiness of the  
 LXIX. people.<sup>2</sup>

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 The nobles  
 or barons  
 of Rome.

In the beginning of the eleventh century, Italy was exposed to the feudal tyranny, alike oppressive to the sovereign and the people. The rights of human nature were vindicated by her numerous republics, who soon extended their liberty and dominion from the city to the adjacent country. The sword of the nobles was broken; their slaves were enfranchised; their castles were demolished; they assumed the habits of society and obedience; their ambition was confined to municipal honours, and in the proudest aristocracy of Venice or Genoa, each patrician was subject to the laws.<sup>7</sup> But the feeble and disorderly government of Rome was unequal to the task of curbing her rebellious sons, who scorned the authority of the magistrate within and without the walls. It was no longer a civil contention between the nobles and plebeians for the government of the state; the barons asserted in arms their personal independence; their palaces and castles were fortified against a siege; and their private quarrels were maintained by the numbers of their vassals and retainers. In origin and affection, they were aliens to their coun-

<sup>2</sup> The subject is exhausted by M. Chais, a French minister at the Hague, in his *Lettres Historiques et Dogmatiques, sur les Jubiles et les Indulgences*; la Haye, 1751, 3 vols. in 12mo.; an elaborate and pleasing work, had not the author preferred the character of a polemic to that of a philosopher.

<sup>7</sup> Muratori (*Dissert. xlvii*) alleges the Annals of Florence, Padua, Genoa, &c. the analogy of the rest, the evidence of Otho of Frisingen (*de Gest. Fred. I.*, l. ii, c. 13), and the submission of the marquis of Este.

try;<sup>a</sup> and a genuine Roman, could such have been produced, might have renounced these haughty strangers, who disdained the appellation of citizens, and proudly styled themselves the princes of Rome.<sup>a</sup> After a dark series of revolutions, all records of pedigree were lost; the distinction of surnames were abolished; the blood of the nations was mingled in a thousand channels; and the Goths and Lombards, the Greeks and Franks, the Germans and Normans, had obtained the fairest possessions by royal bounty or the prerogative of valour. These examples might be readily presumed; but the elevation of an Hebrew race to the rank of senators and consuls, is an event without a parallel in the long captivity of these miserable exiles.<sup>b</sup> In the time of Leo the ninth, a wealthy and learned Jew was converted to christianity, and honoured at his baptism with the name of his godfather, the reigning pope. The zeal and courage of Peter the son of Leo were signalised in the cause of Gregory the seventh, who entrusted his faithful adherent with the govern-

Family of  
Leo the  
Jew.

<sup>a</sup> As early as the year 824, the emperor Lothaire I. found it expedient to interrogate the Roman people, to learn from each individual by what national law he chose to be governed (Muratori, Dissert. xxii).

<sup>b</sup> Petrarch attacks these foreigners, the tyrants of Rome, in a declamation or epistle, full of bold truths and absurd pedantry, in which he applies the maxims, and even prejudices, of the old republic to the state of the fourteenth century (Memoires, tom. iii, p. 157-160).

<sup>c</sup> The origin and adventures of this Jewish family are noticed by Pagl (Critica, tom. iv, p. 486, A. D. 1124, No. 3, 4), who draws his information from the Chronographus Maurigiacensis, and Arnulphus Sagiensis de Schismate (in Muratori, Script. Ital. tom. iii, p. i, p. 423-432). The fact must in some degree be true; yet I could wish that it had been coolly related, before it was turned into a reproach against the antipope.

CHAP.  
LXIX.

ment of Adrian's mole, the tower of Crescencius, or, as it is now called, the castle of St. Angelo. Both the father and the son were the parents of a numerous progeny; their riches, the fruits of usury, were shared with the noblest families of the city; and so extensive was their alliance, that the grandson of the proselyte was exalted by the weight of his kindred to the throne of St. Peter. A majority of the clergy and people supported his cause: he reigned several years in the Vatican, and it is only the eloquence of St. Bernard, and the final triumph of Innocent the second, that has branded Anacletus with the epithet of antipope. After his defeat and death, the posterity of Leo is no longer conspicuous; and none will be found of the modern nobles ambitious of descending from a Jewish stock. It is not my design to enumerate the Roman families which have failed at different periods, or those which are continued in different degrees of splendour to the present time.\* The old consular line of the *Frangipani* discovered their name in the generous act of *breaking* or dividing bread in a time of famine; and such benevolence is more truly glorious than to have enclosed, with their allies the *Corsi*, a spacious quarter of the city in the chains of their fortifications: the *Savelli*, as it should seem a Sabine race, have maintained their original dignity; the absolute surname of the *Capizucchi* is inscribed on the

\* Muratori has given two dissertations (xli and xlii) to the names, surnames, and families of Italy. Some nobles, who glory in their domestic fables, may be offended with his firm and temperate criticism; yet surely some ounces of pure gold are of more value than many pounds of base metal.

coins of the first senators; the *Conti* preserve the honour, without the estate, of the counts of *Signia*; and the *Annibaldi* must have been very ignorant, or very modest, if they had not descended from the Carthaginian hero.<sup>4</sup>

But among, perhaps above, the peers and princes of the city, I distinguish the rival houses of *Colonna* and *Ursini*, whose private story is an essential part of the annals of modern Rome. I. The name and arms of *Colonna*<sup>\*</sup> have been the theme of much doubtful etymology; nor have the orators and antiquarians overlooked either Trajan's pillar, or the columns of Hercules, or the pillar of Christ's flagellation, or the luminous column that guided the Israelites in the desert. Their first historical appearance in the year eleven hundred and four, attests the power and antiquity, while it explains the simple meaning,

CHAP.  
LXIX.

The Col-  
onna.

<sup>4</sup> The cardinal of St. George, in his poetical, or rather metrical history of the election and coronation of Boniface VIII. (Muratori, *Script. Ital.* tom. iii, p. i, p. 641, &c.), describes the state and families of Rome at the coronation of Boniface VIII. (A. D. 1295).

Interea titulis redimiti sanguine et armis  
Illustresque viri Romanâ a stirpe trahentes  
Nomen in emeritos tantæ virtutis honores  
Intulerant se medios festumque colebant  
Aurata fulgentes toga soclaute catervâ.  
Ex ipsis devota domus præstantis ab *Ursis*  
Ecclesiæ, vultumque gerens demissius altum  
Festa *Columna* jocis, necnon *Sabellia* mitis;  
Stephanides senior, *Comites*, *Anibalica* proles,  
Præfectusque urbis magnum sine viribus nomen.

(l. ii, c. 5, 109, p. 647, 648.)

The ancient statues of Rome (l. iii, c. 59, p. 174, 175) distinguish eleven families of barons, who are obliged to swear in concilio communi, before the senator, that they would not harbour or protect any malefactors, outlaws, &c.—a feeble security.

<sup>\*</sup> It is pity that the *Colonna* themselves have not favoured the world with a complete and critical history of their illustrious house. I adhere to Muratori (*Dissert.* xlii, tom. iii, p. 647, 648).



CHAP  
LXIX.

of the name. By the usurpation of Cavæ, the Colonna provoked the arms of Paschal the second; but they lawfully held, in the Campagna of Rome, the hereditary fiefs of Zagarola and *Colonna*; and the latter of these towns was probably adorned with some lofty pillar, the relic of a villa or temple.<sup>f</sup> They likewise possessed one moiety of the neighbouring city of Tusculum; a strong presumption of their descent from the counts of Tusculum, who in the tenth century were the tyrants of the apostolic see. According to their own and the public opinion, the primitive and remote source was derived from the banks of the Rhine;<sup>g</sup> and the sovereigns of Germany were not ashamed of a real or fabulous affinity with a noble race, which in the revolutions of seven hundred years has been often illustrated by merit, and always by fortune.<sup>h</sup> About the end of the thirteenth century, the most powerful branch was composed of an uncle and six brothers, all conspicuous in arms, or in the

<sup>f</sup> Pandulph. Pisan. in Vit. Paschal., II., in Muratori, Script. Ital. tom. iii, p. i, p. 235. The family has still great possessions in the Campagna of Rome; but they have alienated to the Rospigliosi this original fief of *Colonna* (Eschinard, p. 258, 259).

<sup>g</sup> Te longinqua dedit tellus et pasena Rheni, says Petrarch; and, in 1447, a duke of Guelders and Juliers acknowledges (Lenfant, Hist. du Concile de Constance, tom. ii, p. 539) his descent from the ancestors of Martin V. (Otho Colonna): but the royal author of the Memoirs of Brandenburg observes, that the sceptre in his arms has been confounded with the column. To maintain the Roman origin of the Colonna, it was ingeniously supposed (Diario di Monaldeschi, in the Script. Ital. tom. xii, p. 533), that a cousin of the emperor Nero escaped from the city, and founded Mentz in Germany.

<sup>h</sup> I cannot overlook the Roman triumph or ovation of Marco Antonio Colonna, who had commanded the pope's galleys at the naval victory of Lepanto (Thuan. Hist. l. 7, tom. iii, p. 55, 56. Muret. Oratio x, Opp. tom. i, p. 180-190)

honours of the church. Of these, Peter was elected senator of Rome, introduced to the capitol in a triumphant car, and hailed in some vain acclamations with the title of Cæsar; while John and Stephen were declared marquis of Ancona and count of Romagna by Nicholas the fourth, a patron so partial to their family, that he has been delineated, in satirical portraits, imprisoned as it were in a hollow pillar.<sup>1</sup> After his decease, their haughty behaviour provoked the displeasure of the most implacable of mankind. The two cardinals, the uncle and the nephew, denied the election of Boniface the eighth; and the Colonna were oppressed for a moment by his temporal and spiritual arms.<sup>2</sup> He proclaimed a crusade against his personal enemies; their estates were confiscated; their fortresses on either side of the Tyber were besieged by the troops of St. Peter and those of the rival nobles; and after the ruin of Palestrina or Præneste, their principal seat, the ground was marked with a ploughshare, the emblem of perpetual desolation. Degraded, banished, proscribed, the six brothers, in disguise and danger, wandered over Europe without renouncing the hope of deliverance and revenge. In this double hope, the French court was their surest asylum:

<sup>1</sup> Muratori, *Annali d'Italia*, tom. x, p. 216, 220.

<sup>2</sup> Petrarch's attachment to the Colonna, has authorised the abbé de Sade to expatiate on the state of the family in the fourteenth century, the persecution of Boniface VIII., the character of Stephen and his sons, their quarrels with the Ursini, &c. (*Memoires sur Petrarque*, tom. i, p. 98-110, 146-148, 174-176, 222-230, 275-280). His criticism often rectifies the hearsay stories of Villani, and the errors of the less diligent moderns. I understand the branch of Stephen to be now extinct.

CHAP.  
 LXIX.  
 .....

they prompted and directed the enterprise of Philip; and I should praise their magnanimity, had they respected the misfortune and courage of the captive tyrant. His civil acts were annulled by the Roman people, who restored the honours and possessions of the Colonna; and some estimate may be formed of their wealth by their losses, of their losses by the damages of one hundred thousand gold florins which were granted them against the accomplices and heirs of the deceased pope. All the spiritual censures and disqualifications were abolished<sup>1</sup> by his prudent successors; and the fortune of the house was more firmly established by this transient hurricane. The boldness of Sciarra Colonna was signalised in the captivity of Boniface, and long afterwards in the coronation of Lewis of Bavaria; and by the gratitude of the emperor, the pillar in their arms was encircled with a royal crown. But the first of the family in fame and merit was the elder Stephen, whom Petrarch loved and esteemed as an hero superior to his own times, and not unworthy of ancient Rome. Persecution and exile displayed to the nations his abilities in peace and war; in his distress he was an object, not of pity but of reverence; the aspect of danger provoked him to avow his name and country: and when he was asked, "where "is now your fortress?" he laid his hand on his heart, and answered, "here." He supported

<sup>1</sup> Alexander III. had declared the Colonna who adhered to the emperor Frederic I., incapable of holding any ecclesiastical benefice (Viliani, l. v, c. i); and the last stains of annual excommunication were purified by Sixtus V. (Vita di Sisto v, tom. iii, p. 416). Treason, sacrilege, proscription, are often the best titles of ancient nobility.

with the same virtue the return of prosperity; and till the ruin of his declining age, the ancestors, the character, and the children of Stephen Colonna, exalted his dignity in the Roman republic, and at the court of Avignon. II. The Ursini migrated from Spoleto;<sup>m</sup> the sons of Ursus, as they are styled in the twelfth century, from some eminent person, who is only known as the father of their race. But they were soon distinguished among the nobles of Rome, by the number and bravery of their kinsmen, the strength of their towers, the honours of the senate and sacred college, and the elevation of two popes, Celestin the third and Nicholas the third, of their name and lineage.<sup>n</sup> Their riches may be accused as an early abuse of nepotism: the estates of St. Peter were alienated in their favour by the liberal Celestin;<sup>o</sup> and Nicholas was

<sup>m</sup> ——— Vallis te proxima misit

Appenninigenæ qua præta virentia sylvæ  
Spolejana metunt armenta greges protervi.

Monaldeschi (tom. xii, Script. Ital. p. 583) gives the Ursini a French origin, which may be remotely true.

<sup>n</sup> In the metrical life of Celestin V., by the cardinal of St. George (Muratori, tom. iii, p. i, p. 613, &c.), we find a luminous, and not inelegant, passage (l. i, c. 3, p. 203, &c.):

——— genuit quem nobilis Ursæ (Ursi ?)

Progenies, Romæ domus, veteratæque magnis  
Fascibus in clero, pompasque experta senatus,  
Bellorumque manû grandi stipata parentum  
Cardineos apices necnon fastigia dudum  
Papatus iterata tenens.

Muratori (Dissert. lii, tom. xiii, p. ) observes, that the first Ursini pontificate of Celestine III. was unknown: he is inclined to read *Ursi* progenies.

<sup>o</sup> Filii Ursi, quondam Cælestini papæ nepotes, de bonis ecclesiæ Romanæ ditati (Vit. Innocent III., in Muratori, Script. tom. iii, p. i). The partial prodigality of Nicholas III. is more conspicuous in Villani and Muratori. Yet the Ursini would disdain the nephews of a modern pope.

CHAP.  
LXIX.

Their hereditary feuds.

ambitious for their sake to solicit the alliance of monarchs; to found new kingdoms in Lombardy and Tuscany; and to invest them with the perpetual office of senators of Rome. All that has been observed of the greatness of the Colonna, will likewise redound to the glory of the Ursini, their constant and equal antagonists in the long hereditary feud, which distracted above two hundred and fifty years the ecclesiastical state. The jealousy of pre-eminence and power was the true ground of their quarrel; but as a specious badge of distinction, the Colonna embraced the name of Ghibelines and the party of the empire; the Ursini espoused the title of Guelphs and the cause of the church. The eagle and the keys were displayed in their adverse banners; and the two factions of Italy most furiously raged when the origin and nature of the dispute were long since forgotten.<sup>p</sup> After the retreat of the popes to Avignon, they disputed in arms the vacant republic; and the mischiefs of discord were perpetuated by the wretched compromise of electing each year two rival senators. By their private hostilities, the city and country were desolated, and the fluctuating balance inclined with their alternate success. But none of either family had fallen by the sword, till the most renowned champion of the Ursini was surprised and slain by the younger Stephen Colonna.<sup>q</sup> His triumph is stained with

<sup>p</sup> In his fifty-first Dissertation on the Italian Antiquities, Muratori explains the factions of the Guelphs and Ghibelines.

<sup>q</sup> Petrarch (tom. i, p. 232-230) has celebrated this victory according

the reproach of violating the truce; their defeat was basely avenged by the assassination, before the church door, of an innocent boy and his two servants. Yet the victorious Colonna, with an annual colleague, was declared senator of Rome during the term of five years. And the muse of Petrarch inspired a wish, a hope, a prediction, that the generous youth, the son of his venerable hero, would restore Rome and Italy to their pristine glory; that his justice would extirpate the wolves and lions, the serpents and *bears*, who laboured to subvert the eternal basis of the marble *columna*.\*

to the Colonna; but two contemporaries, a Florentine (Giovanni Villani, l. x, c. 220) and a Roman (Ludovico Monaldeschi, p. 533, 534), are less favourable to their arms.

\* The abbé de Sade (tom. i, notes, p. 61-66) has applied the sixth canzone of Petrarch, *Spirto Gentil*, &c. to Stephen Colonna the younger:

*Orsi, lupi, leoni, aquile e serpi*  
*Ad una gran marmorea colonna*  
*Fanno noja savente e à se danno.*

## CHAP. LXX.

*Character and coronation of Petrarch.—Restoration of the freedom and government of Rome by the tribune Rienzi.—His virtues and vices, his expulsion and death.—Return of the popes from Avignon.—Great schism of the West.—Re-union of the Latin church.—Last struggles of Roman liberty.—Statutes of Rome.—Final settlement of the ecclesiastical state.*

CHAP.  
LXX.

Petrarch,  
A. D. 1304,  
June 19.  
A. D. 1374,  
July 19.

IN the apprehension of modern times, Petrarch<sup>a</sup> is the Italian songster of Laura and love. In the harmony of his Tuscan rhymes, Italy applauds, or rather adores, the father of her lyric poetry; and his verse, or at least his name, is repeated by the enthusiasm, or affectation of amorous sensibility. Whatever may be the private taste of a stranger, his slight and superficial knowledge should humbly acquiesce in the taste of a learned nation: yet I may hope or presume, that the Italians do not compare the tedious uniformity of sonnets and elegies, with the sublime compositions of their epic muse, the original wildness of Dante, the regular beauties of Tasso, and the boundless variety of the in-

<sup>a</sup> The *Memoires sur la Vie de François Petrarque* (Amsterdam, 1764, 1767, 3 vols. in 4to) form a copious, original, and entertaining work, a labour of love, composed from the accurate study of Petrarch and his contemporaries; but the hero is too often lost in the general history of the age, and the author too often languishes in the affectation of politeness and gallantry. In the preface to his first volume, he enumerates and weighs twenty Italian biographers, who have professedly treated of the same subject

comparable Ariosto. The merits of the lover I am still less qualified to appreciate; nor am I deeply interested in a metaphysical passion for a nymph so shadowy, that her existence has been questioned;<sup>b</sup> for a matron so prolific,<sup>c</sup> that she was delivered of eleven legitimate children,<sup>d</sup> while her amorous swain sighed and sung at the fountain of Vaucluse.<sup>e</sup> But in the eyes of Petrarch, and those of his graver contemporaries, his love was a sin, and Italian verse a frivolous amusement. His Latin works of philosophy, poetry, and eloquence, established his serious reputation, which was soon diffused from Avignon over France and Italy: his friends and disciples were multiplied in every city; and if the ponderous volume of his writings<sup>f</sup> be now aban-

<sup>b</sup> The allegorical interpretation prevailed in the fifteenth century; but the wise commentators were not agreed whether they should understand by Laura, religion, or virtue, or the blessed virgin, or ———. See the prefaces to the first and second volume.

<sup>c</sup> Laure de Noves, born about the year 1307, was married, in January 1325, to Hugues de Sade, a noble citizen of Avignon, whose jealousy was not the effect of love, since he married a second wife within seven months after her death, which happened the 6th of April 1348, precisely one-and-twenty years after Petrarch had seen and loved her.

<sup>d</sup> *Corpus crebris partibus exhaustum*: from one of these is issued, in the tenth degree, the abbé de Sade, the fond and grateful biographer of Petrarch; and this domestic motive most probably suggested the idea of his work, and urged him to enquire into every circumstance that could affect the history and character of his grandmother (see particularly tom. i, p. 122-123, notes, p. 7-68, tom. ii, p. 455-495, not. p. 76-82).

<sup>e</sup> Vaucluse, so familiar to our English travellers, is described from the writings of Petrarch, and the local knowledge of his biographer (*Memoires*, tom. i, p. 340-350). It was, in truth, the retreat of an hermit, and the moderns are much mistaken, if they place Laura and an happy lover in the grotto.

<sup>f</sup> Of 1250 pages, in a close print, at Basil in the sixteenth century, but without the date of the year. The abbé de Sade calls aloud for a



CHAP  
LXX.

doned to a long repose, our gratitude must applaud the man, who by precept and example revived the spirit and study of the Augustan age. From his earliest youth, Petrarch aspired to the poetic crown. The academical honours of the three faculties had introduced a royal degree of master or doctor in the art of poetry;<sup>a</sup> and the title of poet-laureat, which custom, rather than vanity, perpetuates in the English court,<sup>b</sup> was first invented by the Cæsars of Germany. In the musical games of antiquity, a prize was bestowed on the victor:<sup>c</sup> the belief that Virgil and Horace had been crowned in the capitol inflamed the emulation of a Latin bard;<sup>d</sup> and the

new edition of Petrarch's Latin works; but I much doubt whether it would redound to the profit of the bookseller, or the amusement of the public.

<sup>a</sup> Consult Selden's *Titles of Honour*, in his works (vol. iii, p. 467-466). An hundred years before Petrarch, St. Francis received the visit of a poet, qui ab imperatore fuerat coronatus et exinde rex verum dictus.

<sup>b</sup> From Augustus to Louis, the muse has too often been false and venal; but I much doubt whether any age or court can produce a similar establishment of a stipendiary poet, who in every reign, and at all events, is bound to furnish twice a year a measure of praise and verse, such as may be sung in the chapel, and, I believe, in the presence of the sovereign. I speak the more freely, as the best time for abolishing this ridiculous custom, is while the prince is a man of virtue, and the poet a man of genius.

<sup>c</sup> Isocrates (in *Panegyrico*, tom. i, p. 116, 117, edit. Battie, Cantab. 1729) claims for his native Athens the glory of first instituting and recommending the *αγῶνας καὶ τὰ ἀθλὰ μεγίστα μὴ μόνον ταχὺς καὶ εὐμενίας, ἀλλὰ καὶ λόγον καὶ γυμνασιον*. The example of the Panathænæa was imitated at Delphi; but the Olympic games were ignorant of a musical crown, till it was extorted by the vain tyranny of Nero (Sueton. in *Nerone*, c. 23; Philostrat. apud Casaubon ad locum; Dion Cassius, or Xiphilin, l. lxiii, p. 1032, 1041. Potter's *Greek Antiquities*, vol. i, p. 445, 450).

<sup>d</sup> The Capitoline games (certamen quinquennale, musicum, equestre, gymnicum) were instituted by Domitian (Sueton. c. 4) in the year of Christ 86 (*Censorin de Die Natali*, c. 18, p. 100, edit. Havercamp), and

laurel<sup>1</sup> was endeared to the lover by a verbal resemblance with the name of his mistress. The value of either object was enhanced by the difficulties of the pursuit; and if the virtue or prudence of Laura was inexorable,<sup>2</sup> he enjoyed, and might boast of enjoying, the nymph of poetry. His vanity was not of the most delicate kind, since he applauds the success of his own *labours*; his name was popular; his friends were active; the open or secret opposition of envy and prejudice was surmounted by the dexterity of patient merit. In the thirty-sixth year of his age, he was solicited to accept the object of his wishes; and on the same day, in the solitude of Vaucluse, he received a similar and solemn invitation from the senate of Rome and the university of Paris. The learning of a theological school, and the ignorance of a lawless city, were alike unqualified to bestow the ideal though immortal wreath which genius may obtain from the free applause of the public and of posterity; but the candidate dismissed this troublesome reflection, and after some moments of compla-

and were not abolished in the fourth century (Ausonius de Professoribus Burdegal. v). If the crown were given to superior merit, the exclusion of Statius (*capitolia nostræ inficiata lyre*, Sylv. l. iii, v 31) may do honour to the games of the capital; but the Latin poets who lived before Domitian were crowned only in the public opinion.

<sup>1</sup> Petrarch and the senators of Rome were ignorant that the laurel was not the Capitoline, but the Delphic, crown (Plin. Hist. Natur. xv, 39. Hist. Critique de la Republique des Lettres, tom. i, p. 150-220). The victors in the capitol were crowned with a garland of oak leaves (Martial, l. iv, epigram 54).

<sup>2</sup> The pious grandson of Laura has laboured, and not without success, to vindicate her immaculate chastity against the censures of the grave and the sneers of the profane (tom. ii, notes, p. 76-82).

CHAP. cency and suspense, preferred the summons of  
LXX. the metropolis of the world.

His poetic  
coronation  
at Rome,  
A. D. 1341,  
April 8.

The ceremony of his coronation<sup>a</sup> was performed in the capitol by his friend and patron the supreme magistrate of the republic. Twelve patrician youths were arrayed in scarlet; six representatives of the most illustrious families, in green robes, with garlands of flowers, accompanied the procession: in the midst of the princes and nobles, the senator, count of Anguillara, a kinsman of the Colonna, assumed his throne; and at the voice of an herald Petrarch arose. After discoursing on a text of Virgil, and thrice repeating his vows for the prosperity of Rome, he knelt before the throne, and received from the senator a laurel crown, with a more precious declaration, "This is the reward of merit." The people shouted "long life to the capitol and the poet!" A sonnet in praise of Rome was accepted as the effusion of genius and gratitude; and after the whole procession had visited the Vatican, the profane wreath was suspended before the shrine of St. Peter. In the act of diploma, which was presented to Petrarch, the title and prerogatives of poet laureat are revived in the capitol, after the lapse of thirteen hundred years; and he receives the perpetual privilege of wearing, at his choice, a crown of laurel, ivy, or

<sup>a</sup> The whole process of Petrarch's coronation is accurately described by the abbé de Sade (tom. i, p. 425-435, tom. ii, p. 1-6, notes, p. 1-18) from his own writings, and the Roman diary of Ludovico Monaldeschi, without mixing in this authentic narrative the more recent fables of Sanunccio Delbene.

<sup>\*</sup> The original act is printed among the *Pieces Justificatives* in the *Memoires sur Petrarque*, tom. iii, p. 50-53.

myrtle, of assuming the poetic habit, and of teaching, disputing, interpreting, and composing, in all places whatsoever, and on all subjects of literature. The grant was ratified by the authority of the senate and people; and the character of citizen was the recompence of his affection for the Roman name. They did him honour, but they did him justice. In the familiar society of Cicero and Livy, he had imbibed the ideas of an ancient patriot; and his ardent fancy kindled every idea to a sentiment, and every sentiment to a passion. The aspect of the seven hills and their majestic ruins confirmed these lively impressions; and he loved a country by whose liberal spirit he had been crowned and adopted. The poverty and debasement of Rome excited the indignation and pity of her grateful son: he dissembled the faults of his fellow-citizens; applauded with partial fondness the last of their heroes and matrons; and in the remembrance of the past, in the hope of the future, was pleased to forget the miseries of the present time. Rome was still the lawful mistress of the world: the pope and the emperor, her bishop and general, had abdicated their station by an inglorious retreat to the Rhône and the Danube; but if she could resume her virtue, the republic might again vindicate her liberty and dominion. Amidst the indulgence of enthusiasm and eloquence.\*

\* To find the proofs of his enthusiasm for Rome, I need only request that the reader would open, by chance, either Petrarch, or his French biographer. The latter has described the poet's first visit to Rome (tom. i, p. 323-335). But in the place of much idle rhetoric and morality, Petrarch might have amused the present and future age with an original account of the city and his coronation.

CHAP  
LXX.

Petrarch, Italy, and Europe, were astonished by a revolution which realized for a moment his most splendid visions. The rise and fall of the tribune Rienzi will occupy the following pages: 'the subject is interesting, the materials are rich, and the glance of a patriot-bard' will sometimes vivify the copious, but simple, narrative of the Florentine,' and more especially of the Roman,' historian.

Birth character, and patriotic designs of Rienzi.

In a quarter of the city which was inhabited only by mechanics and Jews, the marriage of an innkeeper and a washerwoman produced the future deliverer of Rome." From such parents

\* It has been treated by the pen of a Jesuit, the P. du Cerceau, whose posthumous work (*Conjuración de Nicolas Gabrini, dit de Rienzi Tyran de Rome, en 1347*) was published at Paris 1748, in 12mo. I am indebted to him for some facts and documents in John Hocsemius, canon of Leige, a contemporary historian (*Fabricius, Bibliot. Lat. med. Ævi, tom. iii, p. 273, tom. iv, p. 85*).

† The abbé de Sade, who so freely expatiates on the history of the fourteenth century, might treat as his proper subject a revolution in which the heart of Petrarch was so deeply engaged (*Mémoires, tom. ii, p. 50, 51, 320-417, notes, p. 70-76, tom. iii, p. 221-243, 366-375*). Not an idea or a fact in the writings of Petrarch has probably escaped him.

‡ Giovanni Villani, l. xii, c. 89, 104, in Muratori, *Rerum Italicarum Scriptores, tom. xiii, p. 969, 970, 981-983*.

§ In his third volume of Italian antiquities (p. 249-548), Muratori has inserted the *Fragmenta Historiæ Romanæ ab anno 1327 usque ad annum 1364*, in the original dialect of Rome or Naples in the fourteenth century, and a Latin version for the benefit of strangers. It contains the most particular and authentic life of Cola (Nicholas) di Rienzi; which had been printed at Bracciano 1627, in 4to. under the name of Tomaso Fortificocca, who is only mentioned in this work as having been punished by the tribune for forgery. Human nature is scarcely capable of such sublime or stupid impartiality; but whosoever is the author of these fragments, he wrote on the spot and at the time, and paints, without design or art, the manners of Rome and the character of the tribune.

¶ The first and splendid period of Rienzi, his tribunitian government, is contained in the eighteenth chapter of the *Fragmenta* (p. 399-479).

Nicholas Rienzi Gabrini could inherit neither dignity nor fortune; and the gift of a liberal education, which they painfully bestowed, was the cause of his glory and untimely end. The study of history and eloquence, the writings of Cicero, Seneca, Livy, Cæsar, and Valerius Maximus, elevated above his equals and contemporaries the genius of the young plebeian: he perused with indefatigable diligence the manuscripts and marbles of antiquity; loved to dispense his knowledge in familiar language; and was often provoked to exclaim, "Where are now these Romans? their virtue, their justice, their power? why was I not born in those happy times!"\* When the republic addressed to the throne of Avignon an embassy of the three orders, the spirit and eloquence of Rienzi recommended him to a place among the thirteen deputies of the commons. The orator had the honour of haranguing pope Clement the sixth, and the satisfaction of conversing with Petrarch, a congenial mind; but his aspiring hopes were chilled by disgrace and poverty; and the patriot was reduced to a single garment and the charity

479), which, in the new division, forms the second book of the history in 88 smaller chapters or sections.

\* The reader may be pleased with a specimen of the original idiom; *Fò da soa juventutine nutricato di latte de eloquentia, bono grammatico, migliore rettorico, autorista bravo. Delo como et quanto era veloce leiroro! moito usava Tito Livio, Seneca, et Tullio, et Balerio Massimo, moito li diletta le magnificentie di Julio Cesare raccontare. Tutta la die se speculava negl' intagli di marmo lequali iaccio intorno Roma. Non era altri che esso, che sapesse lejere li antichi pataffi. Tutte scrittüre antiche vulgarizzava; quesse fiure di marmo justamente interpretava. Oh come spesso diceva, "Dove suoco quelli buoni Romani? dove eneloro fomina justitia? poleramme trovare in tempo che quessi furiano!"*

CHAP.  
LXX.  
.....

of the hospital. From this misery he was relieved by the sense of merit or the smile of favour; and the employment of apostolic notary afforded him a daily stipend of five gold florins, a more honourable and extensive connection; and the right of contrasting, both in words and actions, his own integrity with the vices of the state. The eloquence of Rienzi was prompt and persuasive: the multitude is always prone to envy and censure: he was stimulated by the loss of a brother and the impunity of the assassins; nor was it possible to excuse or exaggerate the public calamities. The blessings of peace and justice, for which civil society has been instituted, were banished from Rome: the jealous citizens, who might have endured every personal or pecuniary injury, were most deeply wounded in the dishonour of their wives and daughters: they were equally oppressed by the arrogance of the nobles and the corruption of the magistrates; and the abuse of arms or of laws was the only circumstance that distinguished the lions from the dogs and serpents of the capitol. These allegorical emblems were variously repeated in the pictures which Rienzi exhibited in the streets and churches; and while the spectators gazed with curious wonder, the bold and ready orator unfolded the meaning, applied the satire, inflamed their passions, and announced a distant hope of comfort and deliverance. The privileges of Rome, her eternal sovereignty over her princes and provinces, was the theme of his

<sup>7</sup> Petrarch compares the jealousy of the Romans with the easy temper of the husbands of Avignon (*Memoires*, tom. i, p. 330).

public and private discourse; and a monument of servitude became in his hands a title and incentive of liberty. The decree of the senate, which granted the most ample prerogatives to the emperor Vespasian, had been inscribed on a copperplate still extant in the choir of the church of St. John Lateran.\* A numerous assembly of nobles and plebeians was invited to this political lecture, and a convenient theatre was erected for their reception. The notary appeared, in a magnificent and mysterious habit, explained the inscription by a version and commentary,† and descanted with eloquence and zeal on the ancient glories of the senate and people, from whom all legal authority was derived. The supine ignorance of the nobles was incapable of discerning the serious tendency of such representations: they might sometimes chastise with words and blows the plebeian reformer; but he was often suffered in the Colonna palace to amuse the company with his threats and predictions; and the modern Brutus<sup>b</sup> was concealed under the mask of folly and the character of a buffoon. While they indulged their contempt,

\* The fragments of the *Lex Regia* may be found in the Inscriptions of Gruter, tom. i, p. 242, and at the end of the Tacitus of Ernesti, with some learned notes of the editor, tom. ii.

† I cannot overlook a stupenduous and laughable blunder of Riensi. The *Lex Regia* empowers Vespasian to enlarge the *Pomœrium*, a word familiar to every antiquary. It was not so to the tribune; he confounds it with *pomarium* an orchard, translates lo *Jardino de Roma cioene Italie*, and is copied by the less excusable ignorance of the Latin translator (p. 406) and the French historian (p. 33). Even the learning of Muratori has slumbered over the passage.

<sup>b</sup> Priori (*Bruto*) tamen similior, juvenis uterque, longe ingenio quam cujus simulationem induerat, ut sub hoc obtenta liberator ille P. R. aperiretur tempore suo .... Ille regibus, hic tyrannis contemptus (Opp. p. 536).



CHAP.  
LXX.

the restoration of the *good estate*, his favourite expression, was entertained among the people as a desirable, a possible, and at length as an approaching, event; and while all had the disposition to applaud, some had the courage to assist, their promised deliverer.

He assumes the  
government of  
Rome,  
A. D. 1347,  
May 20.

A prophecy, or rather a summons, affixed on the church-door of St. George, was the first public evidence of his designs; a nocturnal assembly of an hundred citizens on mount Aventine, the first step to their execution. After an oath of secrecy and aid, he represented to the conspirators the importance and facility of their enterprise; that the nobles, without union or resources, were strong only in the fear of their imaginary strength; that all power, as well as right, was in the hands of the people; that the revenues of the apostolical chamber might relieve the public distress; and that the pope himself would approve their victory over the common enemies of government and freedom. After securing a faithful band to protect his first declaration, he proclaimed through the city, by sound of trumpet, that on the evening of the following day all persons should assemble without arms before the church of St. Angelo, to provide for the re-establishment of the good estate. The whole night was employed in the celebration of thirty masses of the Holy Ghost; and in the morning, Rienzi, bareheaded, but in complete armour, issued from the church, encompassed by the hundred conspirators. The pope's vicar, the simple bishop of Orvieto, who had been persuaded to sustain a part in this singular ceremony, marched on his

right hand; and three great standards were borne aloft as the emblems of their design. In the first, the banner of *liberty*, Rome was seated on two lions, with a palm in one hand and a globe in the other: St. Paul, with a drawn sword, was delineated in the banner of *justice*; and in the third, St. Peter held the keys of *concord* and *peace*. Rienzi was encouraged by the presence and applause of an innumerable crowd, who understood little, and hoped much; and the procession slowly rolled forwards from the castle of St. Angelo to the capitol. His triumph was disturbed by some secret emotion which he laboured to suppress: he ascended without opposition, and with seeming confidence, the citadel of the republic; harangued the people from the balcony; and received the most flattering confirmation of his acts and laws. The nobles, as if destitute of arms and counsels, beheld in silent consternation this strange revolution; and the moment had been prudently chosen, when the most formidable, Stephen Colonna, was absent from the city. On the first rumour he returned to his palace, affected to despise this plebeian tumult, and declared to the messengers of Rienzi, that at his leisure he would cast the madman from the windows of the capitol. The great bell instantly rang an alarm, and so rapid was the tide, so urgent was the danger, that Colonna escaped with precipitation to the suburb of St. Laurence: from thence, after a moment's refreshment, he continued the same speedy career till he reached in safety his castle of Palestrina; lamenting his own imprudence, which had

CHAP.  
LXX.

not trampled the spark of this mighty conflagration. A general and peremptory order was issued from the capitol to all the nobles, that they should peaceably retire to their estates: they obeyed; and their departure secured the tranquillity of the free and obedient citizens of Rome.

with the  
title and  
office of  
tribune.

But such voluntary obedience evaporates with the first transports of zeal; and Rienzi felt the importance of justifying his usurpation by a regular form and a legal title. At his own choice, the Roman people would have displayed their attachment and authority, by lavishing on his head the names of senator or consul, of king or emperor: he preferred the ancient and modest appellation of tribune; the protection of the commons was the essence of that sacred office; and they were ignorant, that it had never been invested with any share in the legislative or executive powers of the republic. In this character, and with the consent of the Romans, the tribune enacted the most salutary laws for the restoration and maintenance of the good estate. By the first he fulfils the wish of honesty and inexperience, that no civil suit should be protracted beyond the term of fifteen days. The danger of frequent perjury might justify the pronouncing against a false accuser the same penalty which his evidence would have inflicted; the disorders of the times might compel the legislator to punish every homicide with death, and every injury with equal retaliation; but the execution of justice was hopeless till he had previously abolished the tyranny of

Laws of  
the good  
estate.

the nobles. It was formerly provided, that none, except the supreme magistrate, should possess or command the gates, bridges, or towers, of the state; that no private garrisons should be introduced into the towns or castles of the Roman territory; that none should bear arms, or presume to fortify their houses in the city or country; that the barons should be responsible for the safety of the highways and the free passage of provisions; and that the protection of malefactors and robbers should be expiated by a fine of a thousand marks of silver. But these regulations would have been impotent and nugatory, had not the licentious nobles been awed by the sword of the civil power. A sudden alarm from the bell of the capitol could still summon to the standard above twenty thousand volunteers: the support of the tribune and the laws required a more regular and permanent force. In each harbour of the coast, a vessel was stationed for the assurance of commerce; a standing militia of three hundred and sixty horse and thirteen hundred foot was levied, clothed, and paid, in the thirteen quarters of the city; and the spirit of a commonwealth may be traced in the grateful allowance of one hundred florins or pounds to the heirs of every soldier who lost his life in the service of his country. For the maintenance of the public defence, for the establishment of granaries, for the relief of widows, orphans, and indigent convents, Rienzi applied, without fear of sacrilege, the revenues of the apostolic chamber: the three branches of hearth-money, the salt-duty, and the customs, were

CHAP.  
LXX.

.....

each of the annual produce of one hundred thousand florins;<sup>c</sup> and scandalous were the abuses, if in four or five months the amount of the salt-duty could be trebled by his judicious economy. After thus restoring the forces and finances of the republic, the tribune recalled the nobles from their solitary independence; required their personal appearance in the capitol; and imposed an oath of allegiance to the new government, and of submission to the laws of the good estate. Apprehensive for their safety, but still more apprehensive of the danger of a refusal, the princes and barons returned to their houses at Rome in the garb of simple and peaceful citizens: the Colonna and Ursini, the Savelli and Frangipani, were confounded before the tribunal of a plebeian, of the vile buffoon whom they had so often derided; and their disgrace was aggravated by the indignation which they vainly struggled to disguise. The same oath was successively pronounced by the several orders of society, the clergy and gentlemen, the judges and notaries, the merchants and artisans; and the gradual descent was marked by the increase of sincerity and zeal. They swore to live and die with the republic and the church, whose interest was artfully united by the nominal association of the bishop of Orvietto, the pope's vicar, to the office of tribune. It was the boast of Rienzi,

<sup>c</sup> In one MS. I read (l. li, c. 4, p. 409) *persumante quatuor solli*, in another *quatuor floridi*, an important variety, since the florin was worth ten Roman *solidi* (Muratori, *dissert.* xxviii). The former reading would give us a population of 25,000, the latter of 250,000 families; and I much fear that the former is more consistent with the decay of Rome and her territory.

that he had delivered the throne and patrimony of St. Peter from a rebellious aristocracy; and Clement the sixth, who rejoiced in its fall, affected to believe the professions, to applaud the merits, and to confirm the title, of his trusty servant. The speech, perhaps the mind, of the tribune was inspired with a lively regard for the purity of the faith; he insinuated his claim to a supernatural mission from the Holy Ghost; enforced, by an heavy forfeiture, the annual duty of confession and communion; and strictly guarded the spiritual as well as temporal welfare of his faithful people.<sup>4</sup>

Never perhaps has the energy and effect of a single mind been more remarkably felt than in the sudden, though transient, reformation of Rome by the tribune Rienzi. A den of robbers was converted to the discipline of a camp or convent: patient to hear, swift to redress, inexorable to punish, his tribunal was always accessible to the poor and stranger; nor could birth, or dignity, or the immunities of the church, protect the offender or his accomplices. The privileged houses, the private sanctuaries, in Rome, on which no officer of justice would presume to trespass, were abolished; and he applied the timber and iron of their barricades in the fortifications of the capitol. The venerable father of the Colonna was exposed in his own palace to the double shame of being desirous, and of being unable, to protect a criminal. A

<sup>4</sup> Hoeseinus, p. 398, apud du Cerçeau, Hist. de Rienzi, p. 104. The fifteen tribunitian laws may be found in the Roman historian (whom for brevity I shall name) Fortificca, l. ii, c. 4.

CHAP.  
LXX.

mule, with a jar of oil, had been stolen near Capranica; and the lord of the Ursini family was condemned to restore the damage, and to discharge a fine of four hundred florins for his negligence in guarding the highways. Nor were the persons of the barons more inviolate than their lands or houses; and, either from accident or design, the same impartial rigour was exercised against the heads of the adverse factions. Peter Agapet Colonna, who had himself been senator of Rome, was arrested in the street for injury or debt; and justice was appeased by the tardy execution of Martin Ursini, who, among his various acts of violence and rapine, had pillaged a shipwrecked vessel at the mouth of the Tyber.\* His name, the purple of two cardinals, his uncles, a recent marriage, and a mortal disease, were disregarded by the inflexible tribune, who had chosen his victim. The public officers dragged him from his palace and nuptial bed: his trial was short and satisfactory: the bell of the capitol convened the people: stript of his mantle, on his knees, with his hands bound behind his back, he heard the sentence of death; and after

\* Fortiflocca, l. ii, c. 11. From the account of this shipwreck we learn some circumstances of the trade and navigation of the age. 1. The ship was built and freighted at Naples for the ports of Marseilles and Avignon. 2. The sailors were of Naples and the isle of Oenaria, less skilful than those of Sicily and Genoa. 3. The navigation from Marseilles was a coasting voyage to the mouth of the Tyber, where they took shelter in a storm; but instead of finding the current, unfortunately run on a shoal: the vessel was stranded, the mariners escaped. 4. The cargo, which was pillaged, consisted of the revenue of Provence for the royal treasury, many bags of pepper and cinnamon, and bales of French cloth, to the value of 20,000 florins: a rich prize.

a brief confession, Ursini was led away to the gallows. After such an example, none who were conscious of guilt could hope for impunity, and the flight of the wicked, the licentious, and the idle, soon purified the city and territory of Rome. In this time (says the historian) the woods began to rejoice that they were no longer infested with robbers; the oxen began to plough; the pilgrims visited the sanctuaries; the roads and inns were replenished with travellers; trade, plenty, and good faith, were restored in the markets; and a purse of gold might be exposed without danger in the midst of the highway. As soon as the life and property of the subject are secure, the labours and rewards of industry spontaneously revive: Rome was still the metropolis of the christian world; and the fame and fortunes of the tribune were diffused in every country by the strangers who had enjoyed the blessings of his government.

The deliverance of his country inspired Rienzei with a vast, and perhaps visionary, idea of uniting Italy in a great federative republic, of which Rome should be the ancient and lawful head, and the free cities and princes the members and associates. His pen was not less eloquent than his tongue; and his numerous epistles were delivered to swift and trusty messengers. On foot, with a white wand in their hand, they traversed the forests and mountains; enjoyed, in the most hostile states, the sacred security of ambassadors; and reported, in the style of flattery or truth, that the highways along their passage were lined with kneeling

The tribune is respected in Italy, &c.



CHAP.  
LXX.

multitudes, who implored heaven for the success of their undertaking. Could passion have listened to reason; could private interest have yielded to the public welfare; the supreme tribunal and confederate union of the Italian republic might have healed their intestine discord, and closed the Alps against the barbarians of the North. But the propitious season had elapsed; and if Venice, Florence, Sienna, Perugia, and many inferior cities, offered their lives and fortunes to the good estate, the tyrants of Lombardy and Tuscany must despise, or hate, the plebeian author of a free constitution. From them, however, and from every part of Italy, the tribune received the most friendly and respectful answers: they were followed by the ambassadors of the princes and republics: and in this foreign conflux, on all the occasions of pleasure or business, the low-born notary could assume the familiar or majestic courtesy of a sovereign.<sup>†</sup> The most glorious circumstance of his reign was an appeal to his justice from Lewis king of Hungary, who complained, that his brother, and her husband, had been perfidiously strangled by Jane queen of Naples:<sup>\*</sup> her guilt or innocence

<sup>†</sup> It was thus that Oliver Cromwell's old acquaintance, who remembered his vulgar and ungracious entrance into the house of commons, were astonished at the ease and majesty of the protector on his throne (see Harris's Life of Cromwell, p. 27-34, from Clarendon, Warwick, Whitelock, Waller, &c.). The consciousness of merit and power will sometimes elevate the manners to the station.

<sup>\*</sup> See the causes, circumstances, and effects, of the death of Andrew in Giannone (tom. iii, l. xxii, p. 220-229) and the Life of Petrarch (Memoires, tom. ii, p. 143-148, 246-250, 375-379, notes, p. 31-37). The abbé de Sade wishes to extenuate her guilt.

was pleaded in a solemn trial at Rome; but after hearing the advocates,<sup>a</sup> the tribune adjourned this weighty and invidious cause, which was soon determined by the sword of the Hungarian. Beyond the Alps, more especially at Avignon, the revolution was the theme of curiosity, wonder, and applause. Petrarch had been the private friend, perhaps the secret counsellor, of Rienzi: his writings breathe the most ardent spirit of patriotism and joy; and all respect for the pope, all gratitude for the Colonna, was lost in the superior duties of a Roman citizen. The poet-laureat of the capitol maintains the act, applauds the hero, and mingles with some apprehension and advice the most lofty hopes of the permanent and rising greatness of the republic.<sup>1</sup>

CHAP.  
LXX.

and celebrated by  
Petrarch.

While Petrarch indulged these prophetic visions, the Roman hero was fast declining from the meridian of fame and power; and the people, who had gazed with astonishment on the ascending meteor, began to mark the irregularity of its course, and the vicissitudes of light and obscurity. More eloquent than judicious, more enterprising than resolute, the faculties of Rienzi were not balanced by cool and commanding reason: he magnified in a tenfold proportion

His vices  
and follies.

<sup>a</sup> The advocate who pleaded against Jane could add nothing to the logical force and brevity of his master's epistle, *Johanna! inordinata vita præcedens, retentio potestatis in regno, neglecta vindicta, vir alter susceptus, et excusatio subsequens, necis viri tui te probant fuisse participem et consortem.* Jane of Naples and Mary of Scotland have a singular conformity.

<sup>1</sup> See the *Epistola Hortatoria de Capessenda Republica*, from Petrarch to Nicholas Rienzi (Opp. p. 535-540), and the fifth eclogue or pastoral, a perpetual and obscure allegory.

CHAP.  
LXX.

the objects of hope and fear; and prudence, which could not have erected, did not presume to fortify, his throne. In the blaze of prosperity, his virtues were insensibly tinctured with the adjacent vices; justice with cruelty, liberality with profusion, and the desire of fame with puerile and ostentatious vanity. He might have learned, that the ancient tribunes, so strong and sacred in the public opinion, were not distinguished in style, habit, or appearance, from an ordinary plebeian;<sup>k</sup> and that as often as they visited the city on foot, a single *viator*, or beadle, attended the exercise of their office. The Gracchi would have frowned or smiled, could they have read the sonorous titles and epithets of their successor, "*Nicholas, severe and merciful; deliverer of Rome; defender of Italy;*"<sup>1</sup> friend "*of mankind, and of liberty, peace, and justice; tribune august.*" his theatrical-pageants had prepared the revolution; but Rienzi abused, in luxury and pride, the political maxim of speaking to the eyes, as well as the understanding, of the multitude. From nature he had received

<sup>k</sup> In his *Roman Questions*, Plutarch (*Opuscul. tom. i, p. 565, 566*, edit. Græc. Hen. Steph.) states, on the most constitutional principles, the simple greatness of the tribunes, who were not properly magistrates, but a check on magistracy. It was their duty and interest ἐμμενέσθαι σχήματι, καὶ εὐλῇ καὶ δικαιοσύνῃ ἐπιτυχάνουσι τῶν πολιτῶν . . . καταπαύεσθαι δαί (a saying of C. Curio) καὶ με σημεῖον εἶναι τῇ δημοκρασίᾳ οὐκ ἔστιν οὐδὲν ἢ μᾶλλον ἐκτασσίντω αἱ τοῖς ὀνόματι τισιν τῶν μᾶλλον εὐχεται τῇ δημοκρασίᾳ, &c. Rienzi, and Petrarch himself, were incapable perhaps of reading a Greek philosopher; but they might have imbibed the same modest doctrines from their favourite Latins, Livy and Valerius Maximus.

<sup>1</sup> I could not express in English the forcible, though barbarous, title of *Zelator Italie*, which Rienzi assumed.

the gift of an handsome person,<sup>a</sup> till it was swelled and disfigured by intemperance; and his propensity to laughter was corrected in the magistrate by the affectation of gravity and sternness. He was clothed, at least on public occasions, in a party-coloured robe of velvet or sattin, lined with fur, and embroidered with gold: the rod of justice, which he carried in his hand, was a sceptre of polished steel, crowned with a globe and cross of gold, and inclosing a small fragment of the true and holy wood. In his civil and religious processions through the city, he rode on a white steed, the symbol of royalty: the great banner of the republic, a sun with a circle of stars, a dove with an olive branch, was displayed over his head; a shower of gold and silver was scattered among the populace; fifty guards with halberds encompassed his person; a troop of horse preceded his march; and their tymbals and trumpets were of massy silver.

The ambition of the honours of chivalry<sup>a</sup> betrayed the meanness of his birth, and degraded

<sup>a</sup> *Era bell' homo* (l. ii, c. i, p. 399). It is remarkable to the riso sarcastico of the Bracciano edition is wanting in the Roman MS. from which Muratori has given the text. In his second reign, when he is painted almost as a monster, Rienzi *travea una ventresca tonna trionfale, a modo de nno Abbate Asiano, or Asinino* (l. iii, c. 18, p. 523).

<sup>a</sup> Strange as it may seem, this festival was not without a precedent. In the year 1327, two barons, a Colonna and an Ursini, the usual balance, were created knights by the Roman people: their bath was of rose water, their beds were decked with royal magnificence, and they were served at St. Maria of Araceli, in the capitol, by the twenty-eight *buoni huomini*. They afterwards received from Robert king of Naples the sword of chivalry (Hist. Rom. l. i, c. 2, p. 259).

CHAP.  
LXX.

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The pomp  
of his  
knight-  
hood,  
A. D. 1347,  
Aug. 1;

the importance of his office: and the equestrian tribune was not less odious to the nobles, whom he adopted, than to the plebeians, whom he deserted. All that yet remained of treasure, or luxury, or art, was exhausted on that solemn day. Rienzi led the procession from the capitol to the Lateran; the tediousness of the way was relieved with decorations and games; the ecclesiastical, civil, and military, orders marched under their various banners; the Roman ladies attended his wife; and the ambassadors of Italy might loudly applaud, or secretly deride, the novelty of the pomp. In the evening, when they had reached the church and palace of Constantine, he thanked and dismissed the numerous assembly, with an invitation to the festival of the ensuing day. From the hands of a venerable knight he received the order of the Holy Ghost; the purification of the bath was a previous ceremony; but in no step of his life did Rienzi excite such scandal and censure as by the profane use of the porphyry vase, in which Constantine (a foolish legend) had been healed of his leprosy by pope Sylvester.\* With equal presumption the tribune watched or reposed within the consecrated precincts of the baptistery; and the failure of his state-bed was interpreted as an omen of his approaching downfall. At the

\* All parties believed in the leprosy and bath of Constantine (Petrarch, *Epist. Famil.* vi, 2), and Rienzi justified his own conduct by observing to the court of Avignon, that a vase which had been used by a pagan, could not be profaned by a pious christian. Yet this crime is specified in the bull of excommunication (*Hocsemius apud de Cerceau*, p. 189, 190).

hour of worship he shewed himself to the returning crowds in a majestic attitude, with a robe of purple, his sword, and gilt spurs; but the holy rites were soon interrupted by his levity and insolence. Rising from his throne, and advancing towards the congregation, he proclaimed in a loud voice: "We summon to our tribunal pope Clement; and command him to reside in his diocese of Rome: we also summon the sacred college of cardinals." We again summon the two pretenders, Charles of Bohemia and Lewis of Bavaria, who style themselves emperors: we likewise summon all the electors of Germany, to inform us on what pretence they have usurped the inalienable right of the Roman people, the ancient and lawful sovereigns of the empire."<sup>1</sup> Unsheathing his maiden sword, he thrice brandished it to the three parts of the world, and thrice repeated the extravagant declaration, "And this too is mine!" The pope's vicar, the bishop of Orvieto, attempted to check this career of folly; but his feeble protest was silenced by martial music; and instead of withdrawing from the assembly, he consented to dine with his brother tribune, at a table which had hitherto been reserved for the supreme pontiff. A banquet such as

<sup>p</sup> This verbal summons of pope Clement VI., which rests on the authority of the Roman historian and a Vatican MS. is disputed by the biographer of Petrarch (tom. ii, not. p. 70-76), with arguments rather of decency than of weight. The court of Avignon might not chuse to agitate this delicate question.

<sup>1</sup> The summons of the two rival emperors, a monument of freedom and folly, is extant in Hocsemius (Cergern, p. 163-166).

CHAP.  
LXX.

and coro-  
nation.

the Cæsars had given, was prepared for the Romans. The apartments, porticoes, and courts, of the Lateran were spread with innumerable tables for either sex, and every condition: a stream of wine flowed from the nostrils of Constantine's brazen horse; no complaint except of the scarcity of water, could be heard; and the licentiousness of the multitude was curbed by discipline and fear. A subsequent day was appointed for the coronation of Rienzi;<sup>\*</sup> seven crowns of different leaves or metals were successively placed on his head by the most eminent of the Roman clergy; they represented the seven gifts of the Holy Ghost; and he still professed to imitate the example of the ancient tribunes. These extraordinary spectacles might deceive or flatter the people; and their own vanity was gratified in the vanity of their leader. But in his private life he soon deviated from the strict rule of frugality and abstinence; and the plebeians, who were awed by the splendour of the nobles, were provoked by the luxury of their equal. His wife, his son, his uncle (a barber in name and profession), exposed the contrast of vulgar manners and princely expence; and without acquiring the majesty, Rienzi degenerated into the vices, of a king.

Fear and  
hatred of  
the nobles  
of Rome.

A simple citizen describes with pity, or perhaps with pleasure, the humiliation of the barons of Rome. "Bareheaded, their hands crossed

<sup>\*</sup> It is singular that the Roman historian should have overlooked his sevenfold coronation, which is sufficiently proved by internal evidence, and the testimony of Hocsemius, and even of Rienzi (Cérçeau, p. 167-170, 220).

"on their breast, they stood with downcast  
 "looks in the presence of the tribune; and they  
 "trembled; good God, how they trembled!"

As long as the yoke of Rienzi was that of justice and their country, their conscience forced them to esteem the man, whom pride and interest provoked them to hate: his extravagant conduct soon fortified their hatred by contempt; and they conceived the hope of subverting a power which was no longer so deeply rooted in the public confidence. The old animosity of the Colonna and Ursini was suspended, for a moment, by their common disgrace: they associated their wishes, and perhaps their designs; an assassin was seized and tortured; he accused the nobles; and as soon as Rienzi deserved the fate, he adopted the suspicions and maxims, of a tyrant. On the same day, under various pretences, he invited to the capitol his principal enemies, among whom were five members of the Ursini and three of the Colonna name. But instead of a council or a banquet, they found themselves prisoners under the sword of despotism or justice; and the consciousness of innocence or guilt might inspire them with equal apprehensions of danger. At the sound of the great bell the people assembled; they were arraigned for a conspiracy against the tribune's life; and though some might sympathise in their distress, not a hand, nor a voice, was raised to rescue the

\* Puoi se faceva stare denante a se, mentre sedeva, li baroni tutti in diedi ritti co le vraccia piëcate, e co li capucci tratti. Deh, como stavano paurosi! (Hist. Rom. l. ii, c. 29, p. 439). He saw them, and we see them.



CHAP.  
LXX.

first of the nobility from their impending doom. Their apparent boldness was prompted by despair; they passed in separate chambers a sleepless and painful night; and the venerable hero, Stephen Colonna, striking against the door of his prison, repeatedly urged his guards to deliver him, by a speedy death, from such ignominious servitude. In the morning they understood their sentence from the visit of a confessor and the tolling of the bell. The great hall of the capitol had been decorated for the bloody scene with red and white hangings; the countenance of the tribune was dark and severe; the swords of the executioners were unsheathed; and the barons were interrupted in their dying speeches by the sound of trumpets. But in this decisive moment, Rienzi was not less anxious or apprehensive than his captives; he dreaded the splendour of their names, their surviving kinsmen, the inconstancy of the people, the reproaches of the world; and, after rashly offering a mortal injury, he vainly presumed that, if he could forgive, he might himself be forgiven. His elaborate oration was that of a christian and a suppliant; and, as the humble minister of the commons, he entreated his masters to pardon these noble criminals, for whose repentance and future service he pledged his faith and authority. "If you are spared," said the tribune, "by the mercy of the Romans, will you not promise to support the good estate with your lives and fortunes?" Astonished by this marvellous clemency, the barons bowed their heads;

and, while they devoutly repeated the oath of allegiance, might whisper a secret, and more sincere, assurance of revenge. A priest, in the name of the people, pronounced their absolution: they received the communion with the tribune, assisted at the banquet, followed the procession; and, after every spiritual and temporal sign of reconciliation, were dismissed in safety to their respective homes, with the new honours and titles of generals, consuls, and patricians.<sup>1</sup>

CHAP.  
LXX.  
.....

During some weeks they were checked by the memory of their danger, rather than of their deliverance, till the most powerful of the Ursini, escaping with the Colonna from the city, erected at Marino the standard of rebellion. The fortifications of the castle were instantly restored; the vassals attended their lord; the outlaws armed against the magistrate; the flocks and herds, the harvests and vineyards, from Marino to the gates of Rome, were swept away or destroyed; and the people arraigned Rienzi as the author of the calamities which his government had taught them to forget. In the camp, Rienzi appeared to less advantage than in the rostrum; and he neglected the progress of the rebel barons till their numbers were strong, and their castles impregnable. From the pages of Livy he had not imbibed the art, or even the courage, of a general; an army of twenty thou-

They oppose Rienzi in arms.

<sup>1</sup>The original letter, in which Rienzi justifies his treatment of the Colonna (Hocsemius, apud du Cerçeau, p. 222-229) displays, in genuine colours, the mixture of the knave and the madman.

CHAP.  
LXX.

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Defeat and  
death of the  
Colonna,  
Nov. 20.

sand Romans returned, without honour or effect, from the attack of Marino; and his vengeance was amused by painting his enemies, their heads downwards, and drowning two dogs (at least they should have been bears) as the representatives of the Ursipi. The belief of his incapacity encouraged their operations: they were invited by their secret adherents; and the barons attempted, with four thousand foot and sixteen hundred horse, to enter Rome by force or surprise. The city was prepared for their reception: the alarm-bell rung all night; the gates were strictly guarded, or insolently open; and, after some hesitation, they sounded a retreat. The two first divisions had passed along the walls, but the prospect of a free entrance tempted the headstrong valour of the nobles in the rear; and, after a successful skirmish, they were overthrown and massacred, without quarter, by the crowds of the Roman people. Stephen Colonna the younger, the noble spirit to whom Petrarch ascribed the restoration of Italy, was preceded or accompanied in death by his son John, a gallant youth, by his brother Peter, who might regret the ease and honours of the church, by a nephew of legitimate birth, and by two bastards of the Colonna race; and the number of seven, the seven crowns, as Rienzi styled them, of the Holy Ghost, was completed by the agony of the deplorable parent, and the veteran chief, who had survived the hope and fortune of his house. The vision and prophecies of St. Martin and pope Boniface had been used by the tribune to

animate his troops:" he displayed, at least in the pursuit, the spirit of an hero; but he forgot the maxims of the ancient Romans, who abhorred the triumphs of civil war. The conqueror ascended the capitol; deposited his crown and sceptre on the altar; and boasted with some truth, that he had cut off an ear which neither pope nor emperor had been able to amputate.\* His base and implacable revenge denied the honours of burial; and the bodies of the Colonna, which he threatened to expose with those of the vilest malefactors, were secretly interred by the holy virgins of their name and family.† The people sympathised in their grief, repented of their own fury, and detested the indecent joy of Rienzi, who visited the spot where these illustrious victims had fallen. It was on

\* Rienzi, in the above-mentioned letter, ascribes to St. Martin the tribune, Boniface VIII., the enemy of Colonna, himself, and the Roman people, the glory of the day, which Villani likewise (l. 12, c. 104) describes as a regular battle. The disorderly skirmish, the flight of the Romans, and the cowardice of Rienzi, are painted in the simple and minute narrative of Fortificca, or the anonymous citizen (l. ii, c. 84-87.

† In describing the fall of the Colonna, I speak only of the family of Stephen the elder, who is often confounded by the P. du Cerceau with his son. That family was extinguished, but the house has been perpetuated in the collateral branches, of which I have not a very accurate knowledge. *Circumspice (says Petrarch) familiæ tuæ statum Columnensium domos: solito pauciores habeat columnas. Quid ad rem? modo fundamentum stabile, solidumq; permanent*

† The convent of St. Silvester was founded, endowed, and protected, by the Colonna cardinals, for the daughters of the family who embraced a monastic life, and who, in the year 1318, were twelve in number. The others were allowed to marry with their kinsmen in the fourth degree, and the dispensation was justified by the small number and close alliances of the noble families of Rome (*Memoires sur Petrarque*, tom. i, p. 110, tom. ii, p. 401).

CHAP.  
LXX.

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Fall and  
flight of  
the tribune  
Rienzi,  
A. D. 1347,  
Dec. 16.

that fatal spot that he conferred on his son the honour of knighthood; and the ceremony was accomplished by a slight blow from each of the horsemen of the guard, and by a ridiculous and inhuman ablution from a pool of water, which was yet polluted with patrician blood.\*

A short delay would have saved the Colonna; the delay of a single month, which elapsed between the triumph and exile of Rienzi. In the pride of victory, he forfeited what yet remained of his civil virtues, without acquiring the fame of military prowess. A free and vigorous opposition was formed in the city; and when the tribune proposed in the public council<sup>a</sup> to impose a new tax, and to regulate the government of Perugia, thirty-nine members voted against his measures; repelled the injurious charge of treachery and corruption; and urged him to prove, by their forcible exclusion, that, if the populace adhered to his cause, it was already disclaimed by the most respectable citizens. The pope and the sacred college had never been dazzled by his specious professions; they were justly offended by the insolence of his conduct: a cardinal legate was sent to Italy, and after some fruitless treaty, and two personal inter-

\* Petrarch wrote a stiff and pedantic letter of consolation (*Fam.* l. vii, epist. 13, p. 682, 683). The friend was lost in the patriot. *Nulla toto orbe principum familia carior; carior tamen respublica, carior Roma, carior Italia.*

*Je rends grâces aux Dieux de n'être pas Romain.*

<sup>a</sup> This council and opposition is obscurely mentioned by Pollistore, a contemporary writer, who has preserved some curious and original facts (*Res. Italicarum*, tom. xxv, c. 81, p. 798-804).

views, he fulminated a bull of excommunication, in which the tribune is degraded from his office, and branded with the guilt of rebellion, sacrilege, and heresy.<sup>b</sup> The surviving barons of Rome were now humbled to a sense of allegiance; their interest and revenge engaged them in the service of the church; but as the fate of the Colonna was before their eyes, they abandoned to a private adventurer the peril and glory of the revolution. John Pepin, count of Minorbino<sup>c</sup> in the kingdom of Naples, had been condemned for his crimes, or his riches, to perpetual imprisonment; and Petrarch, by soliciting his release, indirectly contributed to the ruin of his friend. At the head of one hundred and fifty soldiers, the count of Minorbino introduced himself into Rome; barricaded the quarter of the Colonna; and found the enterprise as easy as it had seemed impossible. From the first alarm, the bell of the capitol incessantly tolled; but, instead of repairing to the well-known sound, the people was silent and inactive; and the pusillanimous Rienzi, deploring their ingratitude with sighs and tears, abdicated the government and palace of the republic.

Without drawing his sword, count Pepin re-

<sup>b</sup> The briefs and bulls of Clement VI. against Rienzi are translated by the P. du Cerceau (p. 196, 232), from the Ecclesiastical Annals of Rodericus Raynaldus (A.D. 1347, No. 15, 17, 21, &c.), who found them in the archives of the Vatican.

<sup>c</sup> Matteo Villani describes the origin, character, and death, of this count of Minorbino, a man *de natura inconstante e senza sede*, whose grandfather, a crafty notary, was enriched and ennobled by the spoils of the Saracens of Nocera (l. vii, c. 102, 103). See his imprisonment, and the efforts of Petrarch, tom. ii, p. 142-151.

CHAP.  
LXX.

Revolutions of  
Rome,  
A. D. 1347.  
1354.

stored the aristocracy and the church; three senators were chosen, and the legate assuming the first rank, accepted his two colleagues from the rival families of Colonna and Ursini. The acts of the tribune were abolished, his head was proscribed; yet such was the terror of his name, that the barons hesitated three days before they would trust themselves in the city; and Rienzi was left above a month in the castle of St. Angelo, from whence he peaceably withdrew, after labouring, without effect, to revive the affection and courage of the Romans. The vision of freedom and empire had vanished: their fallen spirit would have acquiesced in servitude, had it been smoothed by tranquillity and order; and it was scarcely observed, that the new senators derived their authority from the apostolic see; that four cardinals were appointed to reform, with dictatorial power, the state of the republic. Rome was again agitated by the bloody feuds of the barons, who detested each other, and despised the commons: their hostile fortresses, both in town and country, again rose, and were again demolished; and the peaceful citizens, a flock of sheep, were devoured, says the Florentine historian, by these rapacious wolves. But when their pride and avarice had exhausted the patience of the Romans, a confraternity of the virgin Mary protected or avenged the republic: the bell of the capitol was again tolled; the nobles in arms trembled in the presence of an unarmed multitude; and of the two senators, Colonna escaped from the window of the palace, and

Ursini was stoned at the foot of the altar. The dangerous office of tribune was successively occupied by two plebeians, Cerroni and Baroncelli. The mildness of Cerroni was unequal to the times; and after a faint struggle, he retired with a fair reputation and a decent fortune to the comfort of rural life. Devoid of eloquence or genius, Baroncelli was distinguished by a resolute spirit: he spoke the language of a patriot, and trode in the footsteps of tyrants; his suspicion was a sentence of death, and his own death was the reward of his cruelties. Amidst the public misfortunes, the faults of Rienzi were forgotten; and the Romans sighed for the peace and prosperity of the good estate.<sup>4</sup>

CHAP.  
LXX.

Adventures  
of Rienzi.

After an exile of seven years, the first deliverer was again restored to his country. In the disguise of a monk or a pilgrim, he escaped from the castle of St. Angelo, implored the friendship of the kings of Hungary and Naples, tempted the ambition of every bold adventurer, mingled at Rome with the pilgrims of the jubilee, lay concealed among the hermits of the Apennine, and wandered through the cities of Italy, Germany, and Bohemia. His person was invisible, his name was yet formidable; and the anxiety of the court of Avignon supposes, and even magnifies, his personal merit. The emperor Charles the fourth gave audience to a stranger, who frankly revealed himself as the tribune

<sup>4</sup> The troubles of Rome, from the departure to the return of Rienzi, are related by Matteo Villani (l. ii, c. 47, l. iii, c. 83, 87, 78) and Thomas Fortificca (l. iii, c. 1-4). I have slightly passed over these secondary characters, who imitated the original tribune.



CHAP.  
LXX.

of the republic; and astonished an assembly of ambassadors and princes, by the eloquence of a patriot, and the visions of a prophet, the downfall of tyranny, and the kingdom of the Holy Ghost.\* Whatever had been his hopes, Rienzi found himself a captive; but he supported a character of independence and dignity, and obeyed, as his own choice, the irresistible summons of the supreme pontiff. The zeal of Petrarch, which had been cooled by the unworthy conduct, was rekindled by the sufferings and the presence, of his friend; and he boldly complains of the times, in which the saviour of Rome was delivered by her emperor into the hands of her bishop. Rienzi was transported slowly, but in safe custody, from Prague to Avignon; his entrance into the city was that of a malefactor; in his prison he was chained by the leg; and four cardinals were named to inquire into the crimes of heresy and rebellion. But his trial and condemnation would have involved some questions, which it was more prudent to leave under the veil of mystery: the temporal supremacy of the popes; the duty of residence; the civil and ecclesiastical privileges of the clergy and people of Rome. The reigning pontiff well deserved the appellation of *Clement*: the strange vicissitudes and magnanimous spirit of the captive excited

A prisoner  
at Avignon,  
A. D. 1361.

\* These visions, of which the friends and the enemies of Rienzi seem alike ignorant, are surely magnified by the zeal of Pollastore, a Dominican inquisitor (Rer. Ital. tom. xxv, c. 36, p. 819). Had the tribune taught, that Christ was succeeded by the Holy Ghost, that the tyranny of the pope would be abolished, he might have been convicted of heresy and treason, without offending the Roman people.

his pity and esteem; and Petrarch believes that he respected in the hero the name and sacred character of a poet.<sup>f</sup> Rienzi was indulged with an easy confinement and the use of books; and in the assiduous study of Livy, and the bible, he sought the cause and the consolation of his misfortunes.

The succeeding pontificate of Innocent the sixth opened a new prospect of his deliverance and restoration; and the court of Avignon was persuaded, that the successful rebel could alone appease and reform the anarchy of the metropolis. After a solemn profession of fidelity, the Roman tribune was sent into Italy, with the title of senator; but the death of Baroncelli appeared to supersede the use of his mission; and the legate, cardinal Albornoz,<sup>g</sup> a consummate statesman, allowed him with reluctance, and without aid, to undertake the perilous experiment. His first reception was equal to his wishes: the day of his entrance was a public festival; and his eloquence and authority revived the laws of the good estate. But this momentary sunshine was soon clouded by his own

Rienzi senator of  
Rome,  
A. D. 1354.

<sup>f</sup> The astonishment, the envy almost, of Petrarch is a proof, if not of the truth of this incredible fact, at least of his own veracity. The abbé de Sade (*Memoires*, tom. iii, p. 242) quotes the sixth epistle of the thirteenth book of Petrarch, but it is of the royal MS. which he consulted, and not of the ordinary Basil edition (p. 920).

<sup>g</sup> Egidius, or Giles Albornoz, a noble Spaniard, archbishop of Toledo, and cardinal legate in Italy (A. D. 1353-1367), restored, by his arms and counsels, the temporal dominion of the popes. His life has been separately written by Sepulveda; but Dryden could not reasonably suppose, that his name, or that of Wolsey, had reached the ears of the Mufti in Don Sebastian.

CHAP.  
LXX.

vices and those of the people: in the capitol, he might often regret the prison of Avignon; and after a second administration of four months, Rienzi was massacred in a tumult which had been fomented by the Roman barons. In the society of the Germans and Bohemians, he is said to have contracted the habits of intemperance and cruelty; adversity had chilled his enthusiasm, without fortifying his reason or virtue; and that youthful hope, that lively assurance, which is the pledge of success, was now succeeded by the cold impotence of distrust and despair. The tribune had reigned with absolute dominion, by the choice, and in the hearts, of the Romans: the senator was the servile minister of a foreign court; and while he was suspected by the people, he was abandoned by the prince. The legate Albornoz, who seemed desirous of his ruin, inflexibly refused all supplies of men and money: a faithful subject could no longer presume to touch the revenues of the apostolical chamber; and the first idea of a tax was the signal of clamour and sedition. Even his justice was tainted with the guilt or reproach of selfish cruelty; the most virtuous citizen of Rome was sacrificed to his jealousy; and in the execution of a public robber, from whose purse he had been assisted, the magistrate too much forgot, or too much remembered, the obligations of the debtor.<sup>a</sup> A civil war exhausted his trea-

<sup>a</sup> From Matteo Villani and Fortifioeca, the P. du Cerceau (p. 344-394) has extracted the life and death of the chevalier Montreal the life of a robber and the death of an hero. At the head of a free company, the first that desolated Italy, he became rich and formidable; he had money in all the banks; 60,000 ducats in Padua alone.

sures and the patience of the city: the Colonna maintained their hostile station at Palestrina; and his mercenaries soon despised a leader whose ignorance and fear were envious to all subordinate merit. In the death as in the life of Rienzi, the hero and the coward were strangely mingled. When the capitol was invested by a furious multitude, when he was basely deserted by his civil and military servants, the intrepid senator, waving the banner of liberty, presented himself on the balcony, addressed his eloquence to the various passions of the Romans, and laboured to persuade them, that in the same cause himself and the republic must either stand or fall. His oration was interrupted by a volley of imprecations and stones; and after an arrow had transpierced his head, he sunk into abject despair, and fled weeping to the inner chambers, from whence he was let down by a sheet before the windows of the prison. Destitute of aid or hope, he was besieged till the evening: the doors of the capitol were destroyed with axes and fire; and while the senator attempted to escape in a plebeian habit, he was discovered and dragged to the platform of the palace, the fatal scene of his judgments and executions. A whole hour, without voice or motion, he stood amidst the multitude half naked and half dead; their rage was hushed into curiosity and wonder: the last feelings of reverence and compassion yet struggled in his favour; and they might have prevailed, if a bold assassin had not plunged a dagger in his breast. He fell senseless with the first stroke; the impotent revenge of his enemies in-

His death,  
 A. D. 1354,  
 Sept. 8.

CHAP.  
LXX.

..... inflicted a thousand wounds; and the senator's body was abandoned to the dogs, to the Jews, and to the flames. Posterity will compare the virtues and failings of this extraordinary man; but in a long period of anarchy and servitude, the name of Rienzi has often been celebrated as the deliverer of his country, and the last of the Roman patriots.<sup>1</sup>

Petrarch  
invites and  
upbraids  
the emperor  
Charles  
IV.,  
A. D. 1355,  
January-  
May.

The first and most generous wish of Petrarch was the restoration of a free republic; but after the exile and death of his plebeian hero, he turned his eyes from the tribune, to the king, of the Romans. The capitol was yet stained with the blood of Rienzi, when Charles the fourth descended from the Alps to obtain the Italian and imperial crowns. In his passage through Milan he received the visit, and repaid the flattery, of the poet-laureat; accepted a medal of Augustus; and promised, without a smile, to imitate the founder of the Roman monarchy. A false application of the names and maxims of antiquity was the source of the hopes and disappointments of Petrarch; yet he could not overlook the difference of times and characters; the immeasurable distance between the first Cæsars and a Bohemian prince, who by the favour of the clergy had been elected the titular head of the German aristocracy. Instead of restoring to Rome her glory and her provinces, he had bound himself, by a secret treaty with the pope, to eva-

<sup>1</sup> The exile, second government, and death, of Rienzi, are minutely related by the anonymous Roman, who appears neither his friend nor his enemy (l. iii, c. 12-25). Petrarch, who loved the tribune, was indifferent to the fate of the senator.

evate the city on the day of his coronation; and his shameful retreat was pursued by the reproaches of the patriot bard.<sup>k</sup>

CHAP.  
LXX.

He solicits  
the popes  
of Avignon  
to fix their  
residence  
at Rome.

After the loss of liberty and empire, his third and more humble wish was to reconcile the shepherd with his flock; to recal the Roman bishop to his ancient and peculiar diocese. In the fervour of youth, with the authority of age, Petrarch addressed his exhortations to five successive popes, and his eloquence was always inspired by the enthusiasm of sentiment and the freedom of language.<sup>l</sup> The son of a citizen of Florence invariably preferred the country of his birth to that of his education; and Italy, in his eyes, was the queen and garden of the world. Amidst her domestic factions, she was doubtless superior to France both in art and science, in wealth and politeness; but the difference could scarcely support the epithet of barbarous, which he promiscuously bestows on the countries beyond the Alps. Avignon, the mystic Babylon, the sink of vice and corruption, was the object of his hatred and contempt; but he forgets that her scandalous vices were not the growth of the soil, and that in every residence they would ad-

<sup>k</sup> The hopes and the disappointment of Petrarch are agreeably described in his own words by the French biographer (*Memoires*, tom. iii, p. 376-413); but the deep, though secret, wound, was the coronation of Zanubi the poet-laureat by Charles IV.

<sup>l</sup> See in his accurate and amusing biographer, the application of Petrarch and Rome to Benedict XII. in the year 1334 (*Memoires*, tom. i, p. 261-265); to Clement VI. in 1342 (tom. ii, p. 46-47); and to Urban V. in 1366 (tom. iii, p. 677-691); his praise (p. 711 715), and excuse (p. 772), of the last of these pontiffs. His angry controversy on the respective merits of France and Italy may be found (*Opp.* p. 1062-1066).

CHAP.

LXX.

here to the power and luxury of the papal court. He confesses, that the successor of St. Peter is the bishop of the universal church; yet it was not on the banks of the Rhone, but of the Tyber, that the apostle had fixed his everlasting throne: and while every city in the christian world was blessed with a bishop, the metropolis alone was desolate and forlorn. Since the removal of the holy see, the sacred buildings of the Lateran and the Vatican, their altars and their saints, were left in a state of poverty and decay; and Rome was often painted under the image of a disconsolate matron, as if the wandering husband could be reclaimed by the homely portrait of the age and infirmities of his weeping spouse." But the cloud which hung over the seven hills would be dispelled by the presence of their lawful sovereign: eternal fame, the prosperity of Rome, and the peace of Italy, would be the recompence of the pope who should dare to embrace this generous resolution. Of the five whom Petrarch exhorted, the three first, John the twenty-second, Benedict the twelfth, and Clement the sixth, were importuned or amused by the boldness of the orator; but the memorable change which has been attempted by Urban the fifth, was finally accomplished by Gregory the eleventh.

*Squalida sed quoniam facies, neglecta cultu*

*Cesaries; multisque malis lassata senectus*

*Eripuit solitam effigiem: vetus accipe nomen;*

*Roma vocor.*

(*Carm.* l. 2, p. 77).

He spins this allegory beyond all measure or patience. The Epistles to Urban V. in prose, are more simple and persuasive (*Senilium*, l. vi, p. 811-827, l. ix, epist. i, p. 844-854).

The execution of their design was opposed by weighty and almost insuperable obstacles. A king of France, who has deserved the epithet of wise, was unwilling to release them from a local dependence: the cardinals, for the most part his subjects, were attached to the language, manners, and climate, of Avignon; to their stately palaces; above all, to the wines of Burgundy. In their eyes, Italy was foreign or hostile; and they reluctantly embarked at Marseilles, as if they had been sold or banished into the land of the Saracens. Urban the fifth resided three years in the Vatican with safety and honour: his sanctity was protected by a guard of two thousand horse; and the king of Cyprus, the queen of Naples, and the emperors of the East and West, devoutly saluted their common father in the chair of St. Peter. But the joy of Petrarch and the Italians was soon turned into grief and indignation. Some reasons of public or private moment, his own impatience or the prayers of the cardinals, recalled Urban to France; and the approaching election was saved from the tyrannic patriotism of the Romans. The powers of heaven were interested in their cause: Bridget of Sweden, a saint and pilgrim, disapproved the return, and foretold the death, of Urban the fifth: the migration of Gregory the eleventh was encouraged by St. Catherine of Sienna, the spouse of Christ and ambassador of the Florentines; and the popes themselves, the great masters of human credulity, appear to have listened to these visionary fe-

CHAP.  
LXX.Return of  
Urban V.  
A. D. 1367  
Oct. 16-  
A. D. 1370,  
April 17Final re-  
turn of  
Gregory  
XI.  
A. D. 1377,  
Jan. 17.



CHAP.  
LXX.

males.\* Yet those celestial admonitions were supported by some arguments of temporal policy. The residence of Avignon had been invaded by hostile violence: at the head of thirty thousand robbers, an hero had extorted ransom and absolution from the vicar of Christ and the sacred college; and the maxim of the French warriors, to spare the people and plunder the church, was a new heresy of the most dangerous import.\* While the pope was driven from Avignon, he was strenuously invited to Rome. The senate and people acknowledged him as their lawful sovereign, and laid at his feet the keys of the gates, the bridges, and the fortresses; of the quarter at least beyond the Tyber.† But this loyal offer was accompanied by a declaration, that they could no longer suffer the scandal and calamity of his absence; and that his obstinacy would finally provoke them to revive and assert the primitive right of election. The abbot of mount Cassin had been consulted whether he

\* I have not leisure to expatiate on the legends of St. Bridget or St. Catherine, the last of which might furnish some amusing stories. Their effect on the mind of Gregory XI. is attested by the last solemn words of the dying pope, who admonished the assistants, *ut caverent ab hominibus, sive viris, sive mulieribus, sub specie religionis loquentibus visiones sui capitis, quia per tales ipse seductus, &c.* (Baluz. Not. ad Vit. Pap. Avenionensium, tom. i, p. 1223).

† This predatory expedition is related by Froissard (*Chronique*, tom. i, p. 230), and in the life of du Guesclin (*Collection Generale des Memoires Historiques*, tom. iv, c. 16, p. 107-113). As early as the year 1361, the court of Avignon had been molested by similar freebooters, who afterwards passed the Alps (*Memoires sur Petrarque*, tom. iii, p. 563-569).

‡ Fleury alleges, from the annals of Odericus Raynaldus, the original treaty, which was signed the 21st of December 1376, between Gregory XI. and the Romans (*Hist. Eccles.* tom. xx, p. 276).

would accept the triple crown<sup>1</sup> from the clergy and people; "I am a citizen of Rome," replied that venerable ecclesiastic, "and my first law<sup>2</sup> is the voice of my country."

CHAP.  
LXX.

If superstition will interpret an untimely death;<sup>3</sup> if the merit of counsels be judged from the event; the heavens may seem to frown on a measure of such apparent reason and propriety. Gregory the eleventh did not survive above fourteen months his return to the Vatican; and his decease was followed by the great schism of the West, which distracted the Latin church above forty years. The sacred college was then composed of twenty-two cardinals: six of these

His death,  
A. D. 1378  
March 27.

<sup>1</sup> The first crown or regnum (Ducange, *Gloss. Latin.* tom. v, p. 702) on the episcopal mitre of the popes, is ascribed to the gift of Constantine, or Clovis. The second was added by Boniface VIII., as the emblem not only of a spiritual, but of a temporal, kingdom. The three states of the church are represented by the triple crown, which was introduced by John XXII., or Benedict XII. (*Memoires sur Petrarque*, tom. i, p. 258, 259).

<sup>2</sup> Baluze (*Not. ad Pap. Avenion.* tom. i, p. 1194, 1195) produces the original evidence which attests the threats of the Roman ambassadors, and the resignation of the abbot of mount Cassin, qui ultro se offerens, respondit se civem Romanum esse, et illud velle quod ipsi vellent.

<sup>3</sup> The return of the popes from Avignon to Rome, and their reception by the people, are related in the original Lives of Urban V. and Gregory XI. in Baluze (*Vit. Paparum Avenionensium*, tom. i, p. 363-486) and Muratori (*Script. Rer. Italicarum*, tom. lii, p. i, p. 610-712). In the disputes of the schism, every circumstance was severely, though partially scrutinized; more especially in the great inquest, which decided the obedience of Castile, and to which Baluze, in his notes, so often and so largely appeals from a MS. volume in the Harlay library (p. 1281, &c.)

<sup>4</sup> Can the death of a good man be esteemed a punishment by those who believe in the immortality of the soul? They betray the instability of their faith. Yet as a mere philosopher, I cannot agree with the Greeks, *ὅτι αἱ θανάτου ἀποδείξεις καὶ καὶ* (Brunck, *Poetae Gnomici*, p. 231). See in Herodotus (l. i, c. 31) the moral and pleasing tale of the Argive youths.

CHAP.  
LXX.

Election of  
Urban VI.  
April 9.

had remained at Avignon; eleven Frenchmen, one Spaniard, and four Italians, entered the conclave in the usual form. Their choice was not yet limited to the purple; and their unanimous votes acquiesced in the archbishop of Bari, a subject of Naples, conspicuous for his zeal and learning, who ascended the throne of St. Peter under the name of Urban the sixth. The epistle of the sacred college affirms his free and regular election; which had been inspired, as usual, by the Holy Ghost: he was adorned, invested, and crowned, with the customary rights; his temporal authority was obeyed at Rome and Avignon, and his ecclesiastical supremacy was acknowledged in the Latin world. During several weeks, the cardinals attended their new master with the fairest professions of attachment and loyalty; till the summer heats permitted a decent escape from the city. But as soon as they were united at Anagni and Fundi, in a place of security, they cast aside the mask, accused their own falsehood and hypocrisy, excommunicated the apostate and antichrist of Rome, and proceeded to a new election of Robert of Geneva, Clement the seventh, whom they announced to the nations as the true and rightful vicar of Christ. Their first choice, an involuntary and illegal act, was annulled by the fear of death and the menaces of the Romans; and their complaint is justified by the strong evidence of probability and fact. The twelve French cardinals, above two-thirds of the votes, were masters of the election; and whatever

Election of  
Clement  
VII.  
Sept. 21.

might be their provincial jealousies, it cannot fairly be presumed that they would have sacrificed their right and interest to a foreign candidate, who would never restore them to their native country. In the various, and often inconsistent, narratives,\* the shades of popular violence are more darkly or faintly coloured; but the licentiousness of the seditious Romans was inflamed by a sense of their privileges, and the danger of a second emigration. The conclave was intimidated by the shouts, and encompassed by the arms, of thirty thousand rebels; the bells of the capitol and St. Peter's rang an alarm; "Death, or an Italian pope!" was the universal cry; the same threat was repeated by the twelve bannerets, or chiefs of the quarters, in the form of charitable advice; some preparations were made for burning the obstinate cardinals; and had they chosen a Transalpine subject, it is probable that they would never have departed alive from the Vatican. The same constraint imposed the necessity of dissembling in the eyes of Rome and of the world: the pride and cruelty of Urban presented a more inevitable danger; and they soon discovered the features of the tyrant, who could walk in his garden and recite his breviary, while he heard, from an adjacent chamber, six cardinals groaning on the rack.

\* In the first book of the *Histoire du Concile de Pise*, M. Lefant has abridged and compared the original narratives of the adherents of Urban and Clement, of the Italians and Germans, the French and Spaniards. The latter appear to be the most active and loquacious, and every fact and word in the original Lives of Gregory XI. and Clement VII., are supported in the notes of their editor Baluze.

CHAP.  
LXX.

His inflexible zeal, which loudly censured their luxury and vice, would have attached them to the stations and duties of their parishes at Rome; and had he not fatally delayed a new promotion, the French cardinals would have been reduced to an helpless minority in the sacred college. For these reasons, and in the hope of repassing the Alps, they rashly violated the peace and unity of the church; and the merits of their double choice are yet agitated in the catholic schools.\* The vanity, rather than the interest, of the nation, determined the court and clergy of France.† The states of Savoy, Sicily, Cyprus, Arragon, Castile, Navarre, and Scotland, were inclined, by their example and authority, to the obedience of Clement the seventh, and, after his decease, of Benedict the thirteenth. Rome, and the principal states of Italy, Germany, Portugal, England,‡ the Low Countries, and the kingdoms of the north, adhered to the prior election of Urban the sixth, who was suc-

\* The ordinal numbers of the popes seem to decide the question against Clement VII. and Benedict XIII., who are boldly stigmatised as antipopes by the Italians, while the French are content with authorities and reasons to plead the cause of doubt and toleration (Baluz. in Prefat.). It is singular, or rather it is not singular, that saints, visions, and miracles, should be common to both parties.

† Baluze strenuously labours (Not. p. 1271 1280) to justify the pure and pious motives of Charles V., king of France: he refused to hear the arguments of Urban; but were not the urbanists equally deaf to the reasons of Clement, &c.?

‡ An epistle, or declamation, in the name of Edward III. (Baluz. Vit. Pap. Avenion. tom. i, p. 553) displays the zeal of the English nation against the clementines. Nor was their zeal confined to words; the bishop of Norwich led a crusade of 60,000 bigots beyond sea. (Hume's History, vol. iii, p. 57, 58).

ceeded by Boniface the ninth, Innocent the seventh, and Gregory the twelfth.

CHAP.  
LXX.

From the banks of the Tyber and the Rhône, the hostile pontiffs encountered each other with the pen and the sword: the civil and ecclesiastical order of society was disturbed; and the Romans had their full share of the mischiefs of which they may be arraigned as the primary authors.\* They had vainly flattered themselves with the hope of restoring the seat of the ecclesiastical monarchy, and of relieving their poverty with the tributes and offerings of the nations; but the separation of France and Spain diverted the stream of lucrative devotion; nor could the loss be compensated by the two jubilees which were crowded into the space of ten years. By the avocations of the schism, by foreign arms and popular tumults, Urban the sixth, and his three successors, were often compelled to interrupt their residence in the Vatican. The Colonna and Ursini still exercised their deadly feuds: the bannerets of Rome asserted and abused the privileges of a republic: the vicars of Christ, who had levied a military force, chastised their rebellion with the gibbet, the sword, and the dagger; and in a friendly conference, eleven deputies of the people were perfidiously murdered and cast into the street. Since the invasion of Robert the Norman, the Romans had pursued their domestic quarrels

Great  
schism of  
the West,  
A. D. 1378-  
1413.

Calamities  
of Rome.

\* Besides the general historians, the Diaries of Delphinus Gentilis, Peter Antonius, and Stephen Infessura, in the great Collection of Muratori, represent the state and misfortunes of Rome.

CHAP.  
LXX.

without the dangerous interposition of a stranger. But, in the disorders of the schism, an aspiring neighbour, Ladislaus, king of Naples, alternately supported and betrayed the pope and the people: by the former he was declared *gonfalonier*, or general, of the church, while the latter submitted to his choice the nomination of their magistrates. Besieging Rome by land and water, he thrice entered the gates as a barbarian conqueror; profaned the altars, violated the virgins, pillaged the merchants, performed his devotions at St. Peter's, and left a garrison in the castle of St. Angelo. His arms were sometimes unfortunate, and to a delay of three days he was indebted for his life and crown; but Ladislaus triumphed in his turn, and it was only his premature death that could save the metropolis and the ecclesiastical state from the ambitious conqueror, who had assumed the title, or at least the powers, of king of Rome.<sup>b</sup>

Negociations for  
peace and  
union,  
A. D. 1392-  
1407.

I have not undertaken the ecclesiastical history of the schism; but Rome, the object of these last chapters, is deeply interested in the disputed succession of her sovereigns. The first counsels for the peace and union of Christendom arose from the university of Paris, from the faculty of the Sorboune, whose doctors were

<sup>b</sup> It is supposed by Giannone (tom. iii, p. 292) that he styled himself *Rex Romæ*, a title unknown to the world since the expulsion of Tarquin. But a nearer inspection has justified the reading of *Rex Ramæ*, of Rama, an obscure kingdom annexed to the crown of Hungary.

esteemed, at least in the Gallican church, as the most consummate masters of theological science.\* Prudently waving all invidious inquiry into the origin and merits of the dispute, they proposed, as an healing measure, that the two pretenders of Rome and Avignon should abdicate at the same time, after qualifying the cardinals of the adverse factions to join in a legitimate election; and that the nations should *subtract*<sup>d</sup> their obedience, if either of the competitors preferred his own interest to that of the public. At each vacancy, these physicians of the church deprecated the mischiefs of an hasty choice; but the policy of the conclave and the ambition of its members were deaf to reason and entreaties; and whatsoever promises were made, the pope could never be bound by the oaths of the cardinal. During fifteen years, the pacific designs of the university were eluded by the arts of the rival pontiffs, the scruples or passions of their adherents, and the vicissitudes of French factions, that ruled the insanity of Charles the sixth. At length a vigorous resolution was embraced; and a solemn embassy, of the titular patriarch of Alexandria, two arch-

\* The leading and decisive part which France assumed in the schism, is stated by Peter du Puis in a separate History, extracted from authentic records, and inserted in the seventh volume of the last and best edition of his friend Thuanus (p. xi, p. 110-184).

<sup>d</sup> Of this measure, John Gerson, a stout doctor, was the author or the champion. The proceedings of the university of Paris and the Gallican church were often prompted by his advice, and are copiously displayed in his theological writings, of which Le Clerc (Bibliothèque Choise, tom. x, p. 1-78) has given a valuable extract. John Gerson acted an important part in the councils of Pisa and Constance.



CHAP.  
LXX.

bishops, five bishops, five abbots, three knights, and twenty doctors, was sent to the courts of Avignon and Rome, to require, in the name of the church and king, the abdication of the two pretenders, of Peter de Luna, who styled himself Benedict the thirteenth, and of Angelo Corriario, who assumed the name of Gregory the twelfth. For the ancient honour of Rome, and the success of their commission, the ambassadors solicited a conference with the magistrates of the city, whom they gratified by a positive declaration, that the most christian king did not entertain a wish of transporting the holy see from the Vatican, which he considered as the genuine and proper seat of the successor of St. Peter. In the name of the senate and people, an eloquent Roman asserted their desire to co-operate in the union of the church, deplored the temporal and spiritual calamities of the long schism, and requested the protection of France against the arms of the king of Naples. The answers of Benedict and Gregory were alike edifying and alike deceitful; and, in evading the demand of their abdication, the two rivals were animated by a common spirit. They agreed on the necessity of a previous interview, but the time, the place, and the manner, could never be ascertained by mutual consent. "If the one advances," says a servant of Gregory, "the other retreats; the one appears an animal fearful of the land, the other a creature apprehensive of the water. And thus, for a short remnant of life and power, will these aged

"priests endanger the peace and salvation of  
 "the christian world."\* CHAP.  
LXX.

The christian world was at length provoked by their obstinacy and fraud: they were deserted by their cardinals, who embraced each other as friends and colleagues; and their revolt was supported by a numerous assembly of prelates and ambassadors. With equal justice, the council of Pisa deposed the popes of Rome and Avignon; the conclave was unanimous in the choice of Alexander the fifth, and his vacant seat was soon filled by a similar election of John the twenty-third, the most profligate of mankind. But instead of extinguishing the schism, the rashness of the French and Italians had given a third pretender to the chair of St. Peter. Such new claims of the synod and conclave were disputed: three kings, of Germany, Hungary, and Naples, adhered to the cause of Gregory the twelfth; and Benedict the thirteenth, himself a Spaniard, was acknowledged by the devotion and patriotism of that powerful nation. The rash proceedings of Pisa were corrected by the council of Constance; the emperor Sigismond acted a conspicuous part as the advocate or protector of the catholic church; and the number and weight of civil and eccle-

Council of  
Pisa,  
A. D. 1400.

Council of  
Constance,  
A. D. 1414-  
1418.

\* Leonardus Brunus Aretinus, one of the revivers of classic learning in Italy, who, after serving many years as secretary in the Roman court, retired to the honourable office of chancellor of the republic of Florence (Fabric. Bibliot. medii Ævi, tom. i, p. 290). Lefant has given the version of this curious epistle (Concile de Pise, tom. i, p. 192-195).

CHAP.

LXX.

siastical members might seem to constitute the states-general of Europe. Of the three popes, John the twenty-third was the first victim; he fled, and was brought back a prisoner: the most scandalous charges were suppressed; the vicar of Christ was only accused of piracy, murder, rape, sodomy, and incest; and after subscribing his own condemnation, he expiated in prison the imprudence of trusting his person to a free city beyond the Alps. Gregory the twelfth, whose obedience was reduced to the narrow precincts of Rimini, descended with more honour from the throne, and his ambassador convened the session, in which he renounced the title and authority of lawful pope. To vanquish the obstinacy of Benedict the thirteenth, or his adherents, the emperor in person undertook a journey from Constance to Perpignan. The kings of Castille, Arragon, Navarre, and Scotland, obtained an equal and honourable treaty with the concurrence of the Spaniards, Benedict was deposed by the council; but the harmless old man was left in a solitary castle to excommunicate twice each day the rebel kingdoms which had deserted his cause. After thus eradicating the remains of the schism, the synod of Constance proceeded, with slow and cautious steps, to elect the sovereign of Rome and the head of the church. On this momentous occasion, the college of twenty-three cardinals was fortified with thirty deputies; six of whom were chosen in each of the five great nations of Christendom, the Italian, the German, the

French, the Spanish, and the *English*:<sup>1</sup> the interference of strangers was softened by their generous preference of an Italian and a Roman; and the hereditary, as well as personal, merit of Otho Colonna recommended him to the conclave. Rome accepted with joy and obedience the noblest of her sons, the ecclesiastical state was defended by his powerful family, and the elevation of Martin the fifth is the era of the restoration and establishment of the popes in the Vatican.<sup>2</sup>

CHAP.  
LXX.

Election of  
Martin V.

<sup>1</sup> I cannot overlook this great national cause, which was vigorously maintained by the English ambassadors against those of France. The latter contended, that Christendom was essentially distributed into the four great nations and votes, of Italy, Germany, France, and Spain; and that the lesser kingdoms (such as England, Denmark, Portugal, &c.) were comprehended under one or other of these great divisions. The English asserted, that the British islands, of which they were the head, should be considered as a fifth and co-ordinate nation, with an equal vote; and every argument of truth or fable was introduced to exalt the dignity of their country. Including England, Scotland, Wales, the four kingdoms of Ireland, and the Orkneys, the British islands are decorated with eight royal crowns, and discriminated by four or five languages, English, Welsh, Cornish, Scotch, Irish, &c. The greater island from north to south measures 800 miles, or 40 days journey; and England alone contains 32 counties, and 52,000 parish churches (a bold account!), besides cathedrals, colleges, priories, and hospitals. They celebrate the mission of St. Joseph of Arimathea, the birth of Constantine, and the legantine powers of the two primates without forgetting the testimony of Bartholomy de Glanville (A. D. 1360), who reckons only four christian kingdoms, 1. of Rome, 2. of Constantinople, 3. of Ireland, which had been transferred to the English monarchs, and, 4. of Spain. Our countrymen prevailed in the council, but the victories of Henry V. added much weight to their arguments. The adverse pleadings were found at Constance by Sir Robert Wingfield, ambassador from Henry VIII. to the emperor Maximilian I., and by him printed in 1517 at Louvain. From a Leipsic MS. they are more correctly published in the collection of Von der Herdt, tom. v.; but I have only seen Lefant's abstract of these acts (Concile de Constance, tom. ii, p. 447, 452, &c.)

<sup>2</sup> The histories of the three successive councils, Pisa, Constance,

CHAP. The royal prerogative of coining money,  
 LXX. which had been exercised near three hundred  
 ..... years by the senate, was *first* resumed by Mar-  
 Martin V. tin the fifth,<sup>a</sup> and his image and superscription  
 A. D. 1417. introduce the series of the papal medals. Of  
 Eugenius his two immediate successors, Eugenius the  
 IV., fourth was the *last* pope expelled by the tu-  
 A. D. 1431. mulds of the Roman people,<sup>i</sup> and Nicholas the  
 Nicholas V. fifth, the *last* who was importuned by the pre-  
 A. D. 1447. sence of a Roman emperor.<sup>2</sup> I. The conflict  
 Last revolt of Eugenius with the fathers of Basil, and the  
 of Rome, weight or apprehension of a new excise, em-  
 A. D. 1434, boldened and provoked the Romans to usurp  
 May 20- the temporal government of the city. They  
 October 26. rose in arms, selected seven governors of the re-  
 public, and a constable of the capitol; impris-  
 oned the pope's nephew; besieged his person

and Basil, have been written with a tolerable degree of candour, industry, and elegance, by a protestant minister, M. Lenfant, who retired from France to Berlin. They form six volumes in quarto; and as Basil is the worst, so Constance is the best, part of the collection.

<sup>a</sup> See the twenty-seventh dissertation of the Antiquities of Martori, and the first Instruction of the Science des Medailles of the Pere Joubert and the Baron de la Bastie. The Metallic history of Martin V. and his successors, has been composed by two monks, Moulinet a Frenchman, and Bonani an Italian: but I understand, that the first part of the series is restored from more recent coins.

<sup>i</sup> Besides the Lives of Eugenius IV. (Rerum. Italic. tom iii, p. i, p. 809, and tom. xxv, p. 266), the Diaries of Paul Petroni and Stephen Iussessura are the best original evidence for the revolt of the Romans against Eugenius IV. The former, who lived at the time, and on the spot, speaks the language of a citizen, equally afraid of priestly and popular tyranny

<sup>2</sup> The coronation of Frederic III. is described by Lenfant (Concile de Basle, tom ii, p. 276-288), from *Aeneas Sylvius*, a spectator and actor in that splendid scene.

in the palace; and shot volleys of arrows into his bark as he escaped down the Tyber in the habit of a monk. But he still possessed in the castle of St. Angelo a faithful garrison, and a train of artillery; their batteries incessantly thundered on the city, and a bullet more dextrously pointed broke down the barricade of the bridge, and scattered with a single shot the heroes of the republic. Their constancy was exhausted by a rebellion of five months. Under the tyranny of the Ghibeline nobles, the wisest patriots regretted the dominion of the church; and their repentance was unanimous and effectual. The troops of St. Peter again occupied the capitol; the magistrates departed to their homes; the most guilty were executed or exiled; and the legate, at the head of two thousand foot and four thousand horse, was saluted as the father of the city. The synods of Ferrara and Florence, the fear or resentment of Eugenius, prolonged his absence: he was received by a submissive people; but the pontiff understood from the acclamations of his triumphal entry, that to secure their loyalty and his own repose, he must grant without delay the abolition of the odious excise. II. Rome was restored, adorned, and enlightened, by the peaceful reign of Nicholas the fifth. In the midst of these laudable occupations, the pope was alarmed by the approach of Frédéric the third of Austria; though his fears could not be justified by the character or the power of the imperial candidate. After drawing his military force to the

CHAP.

LXX.

Last coronation of a German emperor, Frédéric III., A. D. 1452, March 18.

CHAP. metropolis, and imposing the best security of  
LXX. oaths! and treaties, Nicholas received with a  
smiling countenance the faithful advocate and  
vassal of the church. So tame were the times,  
so feeble was the Austrian, that the pomp of his  
coronation was accomplished with order and  
harmony: but the superfluous honour was so  
disgraceful to an independent nation, that his  
successors have excused themselves from the  
toilsome pilgrimage to the Vatican; and rest  
their imperial title on the choice of the electors  
of Germany.

The sta-  
tutes and  
govern-  
ment of  
Rome.

A citizen has remarked, with pride and pleasure, that the king of the Romans, after passing with a slight salute the cardinals and prelates who met him at the gate, distinguished the dress and person of the senator of Rome; and in this last farewell, the pageants of the empire and the republic were clasped in a friendly embrace.<sup>a</sup> According to the laws of Rome,<sup>a</sup> her first magistrate was required to be a doctor of laws, an

The oath of fidelity imposed on the emperor by the pope, is recorded and sanctified in the Clementines (l. ii, tit. ix); and Æneas Sylvius, who objects to this new demand, could not foresee, that in a few years he should ascend the throne, and imbibe the maxims, of Boniface VIII.

<sup>a</sup> Lo senatore di Roma, vestito di broccato con quella beretta, e con quelle maniche, et ornamenti di pelle, co' quali va alle feste di Testaccio e Nagone, might escape the eye of Æneas Sylvius, but he is viewed with admiration and complacency by the Roman citizen (Diario di Stephano Infessura, p. 1133).

<sup>a</sup> See in the statutes of Rome, the *senator and three judges* (l. i, c. 2-14), the *conservators* (l. i, c. 15, 16, 17, l. iii, c. 4), the *caporioni* (l. i, c. 18, l. iii, c. 8), the *secret council* (l. iii, c. 2), the *common council* (l. iii, c. 3). The title of *scuds, defences, acts of violence, &c.* is spread through many a chapter (c. 14-40) of the second book.

alien, of a place at least forty miles from the city; with whose inhabitants he must not be connected in the third canonical degree of blood or alliance. The election was annual: a severe scrutiny was instituted into the conduct of the departing senator; nor could he be recalled to the same office till after the expiration of two years. A liberal salary of three thousand florins was assigned for his expence and reward; and his public appearance represented the majesty of the republic. His robes were of gold brocade or crimson velvet, or in the summer season of a lighter silk; he bore in his hand an ivory sceptre; the sound of trumpets announced his approach; and his solemn steps were preceded at least by four lictors or attendants, whose red wands were enveloped with bands or streamers of the golden colour or livery of the city. His oath in the capitol proclaims his right and duty, to observe and assert the laws, to control the proud, to protect the poor, and to exercise justice and mercy within the extent of his jurisdiction. In these useful functions he was assisted by three learned strangers, the two *collaterals*, and the judge of criminal appeals: their frequent trials of robberies, rapes, and murders, are attested by the laws; and the weakness of these laws connives at the licentiousness of private feuds and armed associations for mutual defence. But the senator was confined to the administration of justice: the capitol, the treasury, and the government of the city



CHAP. and its territory were entrusted to the three *con-*  
LXX. *servators*, who were changed four times in each  
..... year: the militia of the thirteen regions assem-  
bled under the banners of their respective chiefs,  
or *caporioni*; and the first of these was distin-  
guished by the name and dignity of the *prior*.  
The popular legislature consisted of the secret  
and the common councils of the Romans. The  
former was composed of the magistrates and  
their immediate predecessors, with some fiscal  
and legal officers, and three classes of thirteen,  
twenty-six, and forty counsellors, amounting in  
the whole to about one hundred and twenty  
persons. In the common council all male citi-  
zens had a right to vote; and the value of their  
privilege was enhanced by the care with which  
any foreigners were prevented from usurping the  
title and character of Romans. The tumult of  
a democracy was checked by wise and jealous  
precautions: except the magistrates, none could  
propose a question; none were permitted to  
speak, except from an open pulpit or tribunal;  
all disorderly acclamations were suppressed;  
the sense of the majority was decided by a  
secret ballot; and their decrees were promul-  
gated in the venerable name of the Roman se-  
nate and people. It would not be easy to as-  
sign a period in which this theory of govern-  
ment has been reduced to accurate and con-  
stant practice, since the establishment of order  
has been gradually connected with the decay of  
liberty. But in the year one thousand five hun-

dred and eighty, the ancient statutes were collected, methodised in three books, and adapted to present use, under the pontificate, and with the approbation, of Gregory the thirteenth: "this civil and criminal code is the modern law of the city; and, if the popular assemblies have been abolished, a foreign senator, with the three conservators, still resides in the palace of the capitol." The policy of the Cæsars has been repeated by the popes; and the bishop of Rome affected to maintain the form of a republic, while he reigned with the absolute powers of a temporal, as well as spiritual, monarch.

CHAP.  
LXX.  
.....

It is an obvious truth, that the times must be suited to extraordinary characters, and that the genius of Cromwell or Retz might now expire in obscurity. The political enthusiasm of Rienzi had exalted him to a throne; the same enthusiasm, in the next century, conducted his imitator to the gallows. The birth of Stephen Porcaro was noble, his reputation spotless; his tongue was armed with eloquence, his mind was enlightened with learning; and he aspired, beyond the aim of vulgar ambition, to free his

Conspiracy  
of Porcaro,  
A. D. 1453,  
January 9.

\* *Statuta alma Urbis Romæ Auctoritate S. D. N. Gregorii XIII. Pont. Max. à Senatû Populoque Rom. reformata et edita. Romæ, 1580, in folio.* The obsolete, repugnant statutes of antiquity were confounded in five books, and Lucas Pætus, a lawyer and antiquarian, was appointed to act as the modern Tribonian. Yet I regret the old code, with the rugged crust of freedom and barbarism.

p In my time (1765), and in M. Grosley's (*Observations sur l'Italie*, tom. ii, p. 361), the senator of Rome was M. Bielke, a noble Swede, and a proselyte to the catholic faith. The pope's right to appoint the senator and the conservator is implied, rather than affirmed, in the statutes.

CHAP.  
LXX.  
.....

country, and immortalize his name. The dominion of priests is most odious to a liberal spirit: every scruple was removed by the recent knowledge of the fable and forgery of Constantine's donation; Petrarch was now the oracle of the Italians; and as often as Porcaro revolved the ode which describes the patriot and hero of Rome, he applied to himself the visions of the prophetic bard. His first trial of the popular feelings was at the funeral of Eugenius the fourth; in an elaborate speech he called the Romans to liberty and arms; and they listened with apparent pleasure, till Porcaro was interrupted and answered by a grave advocate, who pleaded for the church and state. By every law the seditious orator was guilty of treason; but the benevolence of the new pontiff, who viewed his character with pity and esteem, attempted by an honourable office to convert the patriot into a friend. The inflexible Roman returned from Anagni with an increase of reputation and zeal; and, on the first opportunity, the games of the place Navona, he tried to inflame the casual dispute of some boys and mechanics into a general rising of the people. Yet the humane Nicholas was still averse to accept the forfeit of his life; and the traitor was removed from the scene of temptation to Bologna, with a liberal allowance for his support, and the easy obligation of presenting himself each day before the governor of the city. But Porcaro had learned from the younger Brutus, that with tyrants no

faith or gratitude should be observed; the exile declaimed against the arbitrary sentence; a party and a conspiracy were gradually formed; his nephew, a daring youth, assembled a band of volunteers; and on the appointed evening a feast was prepared at his house for the friends of the republic. Their leader, who had escaped from Bologna, appeared among them in a robe of purple and gold: his voice, his countenance, his gestures, bespoke the man who had devoted his life or death to the glorious cause. In a studied oration, he expatiated on the motives and the means of their enterprise: the name and liberties of Rome; the sloth and pride of their ecclesiastical tyrants; the active or passive consent of their fellow-citizens; three hundred soldiers and four hundred exiles, long exercised in arms or in wrongs; the licence of revenge to edge their swords, and a million of ducats to reward their victory. It would be easy (he said), on the next day, the festival of the Epiphany, to seize the pope and his cardinals, before the doors, or at the altar, of St. Peter's; to lead them in chains under the walls of St. Angelo; to extort by the threat of their instant death a surrender of the castle; to ascend the vacant capitol; to ring the alarm-bell; and to restore in a popular assembly the ancient republic of Rome. While he triumphed, he was already betrayed. The senator, with a strong guard, invested the house: the nephew of Porcaro cut his way through the crowd; but the unfortunate

CHAP.  
LXX.  
.....

CHAP.  
LXX.

Stephen was drawn from a chest, lamenting that his enemies had anticipated by three hours the execution of his design. After such manifest and repeated guilt, even the mercy of Nicholas was silent. Porcaro, and nine of his accomplices, were hanged, without the benefit of the sacraments; and amidst the fears and invectives of the papal court, the Romans pitied, and almost applauded, these martyrs of their country.' But their applause was mute, their pity ineffectual, their liberty for ever extinct; and, if they have since risen in a vacancy of the throne or a scarcity of bread, such accidental tumults may be found in the bosom of the most abject servitude.

Last disorders of the nobles of Rome.

But the independence of the nobles, which was fomented by discord, survived the freedom of the commons, which must be founded in union. A privilege of rapine and oppression was long maintained by the barons of Rome; their houses were a fortress and a sanctuary; and the ferocious train of banditti and criminals whom they protected from the law, repaid the hospitality with the service of their swords and daggers. The private interest of the pontiffs, or their

\* Besides the curious though concise narrative of Machiavel (*Istoria Fiorentina*, l. vi, Opere, tom. i, p. 210, 211, edit. Londra, 1747, in 4to), the Porcarian conspiracy is related in the *Diary of Stephen In-fessura* (Rer. Ital. tom. iii, p. ii, p. 1134, 1135), and in a separate tract by Leo Battista Alberti (Rer. Ital. tom. xxv, p. 600-614). It is amusing to compare the style and sentiments of the courtier and citizen. *Facinus profecto quo . . . neque periculo horribilius, neque audaciâ detestabilius, neque crudelitâ tetrius, a quoquam perditissimo uspiam excogitatus sit . . . Perdette la vita quell' huomo da bene, e amatore dello bene et libertà di Roma.*

CHAP.  
LXX.

nephews, sometimes involved them in these domestic feuds. Under the reign of Sixtus the fourth, Rome was distracted by the battles and sieges of the rival houses; after the conflagration of his palace, the protonotary Colonna was tortured and beheaded; and Savelli, his captive friend, was murdered on the spot, for refusing to join in the acclamations of the victorious Ursini.\* But the popes no longer trembled in the Vatican: they had strength to command, if they had resolution to claim, the obedience of their subjects; and the strangers, who observed these partial disorders, admired the easy taxes and wise administration of the ecclesiastical state.†

The spiritual thunders of the Vatican depend on the force of opinion; and if that opinion be supplanted by reason or passion, the sound may idly waste itself in the air; and the helpless priest is exposed to the brutal violence of a noble or a plebeian adversary. But after their return from Avignon, the keys of St. Peter were guarded by the sword of St. Paul. Rome was

The popes acquire the absolute dominion of Rome, A. D. 1500, &c.

\* The disorders of Rome, which were much inflamed by the partiality of Sixtus IV., are exposed in the Diaries of two spectators, Stephen Infessura, and an anonymous citizen. See the troubles of the year 1484, and the death of the protonotary Colonna, in tom. iii, p. ii, p. 1083, 1158.

† Est toute la terre de l'eglise troublée pour cette partialité (des Colonnas et des Ursins) come nous dirions Luce et Grammont, ou en Hollande Houc et Caballan; et quand ce ne seroit ce differend la terre de l'eglise seroit la plus heureuse habitation pour les sujets, qui soit dans tout le monde (car ils ne payent ni tailles ni guerres autres choses), et seroient toujours bien conduits (car tanjous les papes sont sages et bien conseillés); mais tres souvent en advient de grands et cruels meurtres et pilleries.

CHAP.  
LXX.

commanded by an impregnable citadel: the use of cannon is a powerful engine against popular seditions: a regular force of cavalry and infantry was enlisted under the banners of the pope: his ample revenues supplied the resources of war; and, from the extent of his domain, he could bring down on a rebellious city an army of hostile neighbours and loyal subjects.\* Since the union of the duchies of Ferrara and Urbino, the ecclesiastical state extends from the Mediterranean to the Adriatic, and from the confines of Naples to the banks of the Po; and as early as the sixteenth century, the greater part of that spacious and fruitful country acknowledged the lawful claims and temporal sovereignty of the Roman pontiffs. Their claims were readily deduced from the genuine, or fabulous, donations of the darker ages: the successive steps of their final settlement would engage us too far in the transactions of Italy, and even of Europe; the crimes of Alexander the sixth, the martial operations of Julius the second, and the liberal policy of Leo the tenth, a theme which has been adorned by the pens of the noblest historians of the times." In the

By the economy of Sixtus V. the revenue of the ecclesiastical state was raised to two millions and a half of Roman crowns (*Vita*, tom. ii, p. 291 296); and so regular was the military establishment, that in one month Clement VIII. could invade the duchy of Ferrara with three thousand horse and twenty thousand foot (tom. iii, p. 64). Since that time (A. D. 1597) the papal arms are happily rusted; but the revenue must have gained some nominal increase.

\* More especially by Guicciardini and Machiavel; in the general history of the former in the Florentine history, the Prince, and the political

first period of their conquests, till the expedition of Charles the eighth, the popes might successfully wrestle with the adjacent princes and states, whose military force was equal, or inferior, to their own: but as soon as the monarchs of France, Germany, and Spain, contended with gigantic arms for the dominion of Italy, they supplied with art the deficiency of strength; and concealed, in a labyrinth of wars and treaties, their aspiring views, and the immortal hope of chasing the barbarians beyond the Alps. The nice balance of the Vatican was often subverted by the soldiers of the North and West, who were united under the standard of Charles the fifth: the feeble and fluctuating policy of Clement the seventh exposed his person and dominions to the conqueror; and Rome was abandoned seven months to a lawless army, more cruel and rapacious than the Goths and Vandals.\* After this severe lesson, the popes contracted their ambition, which was almost satisfied, resumed the character of a common parent, and abstained from all offensive hostilities, except in an hasty quarrel, when the vicar of Christ and the Turkish sultan were armed at the same time against the

political discourses of the latter. These, with their worthy successors, Fra-Paolo and Davila, were justly esteemed the first historians of modern languages, till, in the present age, Scotland arose, to dispute the prize with Italy herself.

\* In the history of the Gothic siege, I have compared the barbarians with the subjects of Charles V. (vol. v, p. 319-322); an anticipation, which, like that of the Tartar conquests, I indulged with the less scruple, as I could scarcely hope to reach the conclusion of my work.



CHAP.  
LXX.

kingdom of Naples.<sup>7</sup> The French and Germans at length withdrew from the field of battle: Milan, Naples, Sicily, Sardinia, and the sea-coast of Tuscany, were firmly possessed by the Spaniards; and it became their interest to maintain the peace and dependence of Italy, which continued almost without disturbance from the middle of the sixteenth to the opening of the eighteenth century. The Vatican was swayed and protected by the religious policy of the catholic king: his prejudice and interest disposed him in every dispute to support the prince against the people; and instead of the encouragement, the aid, and the asylum, which they obtained from the adjacent states, the friends of liberty, or the enemies of law, were inclosed on all sides within the iron circle of despotism. The long habits of obedience and education subdued the turbulent spirit of the nobles and commons of Rome. The barons forgot the arms and factions of their ancestors, and insensibly became the servants of luxury and government. Instead of maintaining a crowd of tenants and followers, the produce of their estates was consumed in the private expences, which multiply the pleasures, and diminish the power, of the lord.<sup>8</sup> The Colonna and Ursini

<sup>7</sup> The ambitious and feeble hostilities of the Caraffa pope, Paul IV. may be seen in Thuanus (l. xvi-xvii) and Giannone (tom. iv, p. 149-163). Those catholic bigots, Philip II., and the duke of Alva, presumed to separate the Roman prince from the vicar of Christ: yet the holy character, which would have sanctified his victory, was decently applied to protect his defeat.

<sup>8</sup> This gradual change of manners and expence is admirably explained

vied with each other in the decoration of their palaces and chapels; and their antique splendour was rivalled or surpassed by the sudden opulence of the papal families. In Rome the voice of freedom and discord is no longer heard; and instead of the foaming torrent, a smooth and stagnant lake reflects the image of idleness and servitude.

CHAP.  
LXX.

A christian, a philosopher,\* and a patriot, will be equally scandalized by the temporal kingdom of the clergy; and the local majesty of Rome, the remembrance of her consuls and triumphs, may seem to embitter the sense, and aggravate the shame, of her slavery. If we calmly weigh the merits and defects of the ecclesiastical government, it may be praised in its present state, as a mild, decent, and tranquil system, exempt from the dangers of a minority, the sallies of youth, the expences of luxury, and the calamities of war. But these advantages are overbalanced by a frequent, perhaps a septennial, election of a sovereign, who is seldom a native of the country; the reign of a *young statesman* of threescore, in the decline of his life and abilities, without hope to accomplish, and without children to inherit, the labours of his

The eccle-  
siastical  
govern-  
ment.

ed by Dr. Adam Smith (Wealth of Nations, vol. i, p. 495-504), who proves, perhaps too severely, that the most salutary effects have flowed from the meanest and most selfish causes.

\* Mr. Hume (Hist. of England, vol. i, p. 389) too hastily concludes, that if the civil and ecclesiastical powers be united in the same person, it is of little moment whether he be styled prince or prelate, since the temporal character will always predominate.

CHAP.  
LXX.

transitory reign. The successful candidate is drawn from the church, and even the convent; from the mode of education and life the most adverse to reason, humanity, and freedom. In the trammels of servile faith, he has learned to believe because it is absurd, to revere all that is contemptible, and to despise whatever might deserve the esteem of a rational being: to punish error as a crime, to reward mortification and celibacy as the first of virtues; to place the saints of the kalendar<sup>b</sup> above the heroes of Rome and the sages of Athens; and to consider the missal, or the crucifix, as more useful instruments than the plough, or the loom. In the office of nuncio, or the rank of cardinal, he may acquire some knowledge of the world; but the primitive stain will adhere to his mind and manners: from study and experience he may suspect the mystery of his profession; but the sacerdotal artist will imbibe some portion of the bigotry which he inculcates. The genius of Sixtus the fifth<sup>c</sup> burst from the gloom of a Franciscan cloister. In a reign of five years, he exterminated the outlaws and banditti, abolished

Sixtus V.,  
A. D. 1585-  
1590.

<sup>b</sup> A protestant may disdain the unworthy preference of St. Francis or St. Dominic, but he will not rashly condemn the zeal or judgment of Sixtus V., who placed the statues of the apostles, St. Peter and St. Paul, on the vacant columns of Trajan and Antonine.

<sup>c</sup> A wandering Italian, Gregorio Leti, has given the *Vita di Sisto Quinto* (Amstel. 1721, 3 vols. in 12mo.), a copious and amusing work, but which does not command our absolute confidence. Yet the character of the man, and the principal facts, are supported by the annals of Spondanus and Muratori (A. D. 1585-1590), and the contemporary history of the great Thuanus (l. lxxxii, c. 1, 2. l. lxxxiv, c. 10, l. a. c. 8).

the *profane* sanctuaries of Rome,<sup>4</sup> formed a naval and military force, restored and emulated the monuments of antiquity, and after a liberal use and large increase of the revenue, left five millions of crowns in the castle of St. Angelo. But his justice was sullied with cruelty, his activity was prompted by the ambition of conquest; after his decease, the abuses revived; the treasure was dissipated; he entailed on posterity thirty-five new taxes and the venality of offices; and, after his death, his statue was demolished by an ungrateful, or an injured, people.\* The wild and original character of Sixtus the fifth stands alone in the series of the pontiffs: the maxims and effects of their temporal government may be collected from the positive and comparative view of the arts and philosophy, the agriculture and trade, the wealth and popu-

<sup>4</sup> These privileged places, the *quartieri* or *franchises*, were adopted from the Roman nobles by the foreign ministers. Julius II. had once abolished the abominandum et detestandum franchitiarum hujusmodi nomen; and after Sixtus V. they again revived. I cannot discern either the justice or magnanimity of Louis XIV., who, in 1687, sent his ambassador, the marquis de Lavardin, to Rome, with an armed force of a thousand officers, guards, and domestics, to maintain this iniquitous claim, and insult pope Innocent XI. in the heart of his capital (Vita di Sisto V., tom. iii, p. 262-278. Muratori, Annali d'Italia, tom. xv, p. 494-496, and Voltaire, Siècle de Louis XIV., tom. ii, c. 14, p. 58, 59).

\* This outrage produced a decree, which was inscribed on marble, and placed in the capitol. It is expressed in a style of manly simplicity and freedom: Si quis, sive privatus, sive magistratum gerens de collocandâ viro pontifici statuâ mentionem facere ausit, 'legitimo s. p. q. r. decreto in perpetuum infamia et publicorum munerum expers esto MUXXO. Mensæ Augusto (Vita di Sisto V., tom. iii, p. 469). I believe that this decree is still observed, and I know that every monarch who deserves a statue, should himself impose the prohibition.

CHAP. lation, of the ecclesiastical state. For myself,  
LXX. it is my wish to depart in charity with all man-  
kind, nor am I willing, in these last moments, to  
offend even the pope and clergy of Rome.<sup>f</sup>

<sup>f</sup> The histories of the church, Italy, and Christendom, have contributed to the chapter which I now conclude. In the original Lives of the Popes, we often discover the city and republic of Rome; and the events of the fourteenth and fifteenth centuries are preserved in the rude and domestic chronicles, which I have carefully inspected, and shall recapitulate in the order of time.

1. Monaldeschi (Ludovici Boncomitis) *Fragmenta Annalium Roman.* A. D. 1328, in the *Scriptores Rerum Italicarum* of Muratori, tom. xii, p. 525: N. B. The credit of this fragment is somewhat hurt by a singular interpolation, in which the author relates *his own death* at the age of 115 years.
2. *Fragmentæ Historiæ Romanæ* (vulgo *Thomas Fortificorum*), in *Romana Dialecto Vulgari* (A. D. 1327-1454), in Muratori, *Antiquitat. medii Ævi Italiæ*, tom. iii, p. 247-548: the authentic groundwork of the history of Rienzi.
3. Delphini (Gentili) *Diarium Romanum* (A. D. 1370-1410), in the *Rerum Italicarum*, tom. iii, p. ii, p. 846.
4. Antonii (Petri) *Diarium Rom.* (A. D. 1404-1417), tom. xxiv, p. 969.
5. Petroni (Pauli) *Miscellanea Historica Romana* (A. D. 1423-1446), tom. xxiv, p. 1101.
6. Voleterrani (Jacob.) *Diarium Rom.* (A. D. 1472-1494), tom. xxiii, p. 81.
7. Anonymi *Diarium Urbis Romæ* (A. D. 1481-1492), tom. iii; p. ii, p. 1069.
8. Infessuræ (Stephani) *Diarium Romanum* (A. D. 1394, or 1378-1494), tom. iii, p. ii, p. 1169.
9. *Historia Arcana Alexandri VI, sive Excerpta ex Diario Joh. Buscardi* (A. D. 1492-1603), edita a Godefr. Gulielm. Leibnizii, Hano-ver, 1697, in 4to. The large and valuable Journal of Buscard might be completed from the MSS. in different libraries of Italy and France (M. de Foncemagne, in the *Memoires de l'Acad. des Inscript.* tom. xvii, p. 597-606.)

Except the last, all these fragments and diaries are inserted in the Collections of Muratori, my guide and master in the history of Italy. His country, and the public, are indebted to him for the following works

on that subject: 1. *Rerum Italicarum Scriptores* (A. D. 500-1500), *quorum potissima pars hunc primum in lucem prodit*, &c. 28 vols. in folio, Milan, 1723-1738, 1751. A volume of chronological and alphabetical tables is still wanting as a key to this great work, which is yet in a disorderly and defective state. 2. *Antiquitates Italiae mediæ ævi*, 6 vols. in folio, Milan, 1738-1743, in 75 curious dissertations on the manners, government, religion, &c. of the Italians of the darker ages, with a large supplement of charters, chronicles, &c. 3. *Dissertationi sopra le Antiquità Italiane*, 3 vols. in 4to. Milano, 1751, a free version by the author, which may be quoted with the same confidence as the Latin text of the Antiquities. 4. *Annali d' Italia*, 18 vols. in ottavo, Milan, 1753-1756, a dry though accurate and useful abridgement of the history of Italy from the birth of Christ to the middle of the eighteenth century. 5. *Dell' Antichità Estense et Italiane*, 2 vols. in folio, Modena, 1717, 1740. In the history of this illustrious race, the parent of our Brunswick kings, the critic is not seduced by the loyalty or gratitude of the subject. In all his works, Muratori approves himself a diligent and laborious writer, who aspires above the prejudices of a Catholic priest. He was born in the year 1672, and died in the year 1760, after passing near sixty years in the libraries of Milan and Modena (Vita del Proposto Ludovico Antonio Muratori, by his nephew and successor Gian. Francesco Soli Muratori, Venezia, 1756, in 4to.)

## CHAP. LXXI.

*Prospect of the ruins of Rome in the fifteenth century.—Four causes of decay and destruction.—Example of the Coliseum.—Renovation of the city.—Conclusion of the whole work*

CHAP.  
LXXI.

View and  
discourse  
of Poggius  
from the  
Capitoline  
hill,  
A. D. 1430.

IN the last days of pope Eugenius the fourth, two of his servants, the learned Poggius\* and a friend, ascended the Capitoline hill; reposed themselves among the ruins of columns and temples; and viewed from that commanding spot the wide and various prospect of desolation.

The place and the object gave ample scope for moralising on the vicissitudes of fortune, which spares neither man nor the proudest of his works, which buries empires and cities in a common grave; and it was agreed, that in proportion to her former greatness, the fall of Rome was the more awful and deplorable. "Her primæval state, such as she might appear in a remote age, when Evander entertained the stranger of Troy," has been delineated by the fancy of

\* I have already (not. 50, 51, on chap. 65) mentioned the age, character, and writings of Poggius; and particularly noticed the date of this elegant moral lecture on the varieties of fortune.

† Consedimus in ipsa Tarpeie arcis ruinis, pone in genis portæ cusdam, ut puto, templi, marmoreum limen, plurimasque passim contractas columnas, unde magnâ ex parte prospectus urbis patet (p. 5).

‡ Æneid viii, 97-369. This ancient picture, so artfully introduced, and so exquisitely finished, must have been highly interesting to an inhabitant of Rome; and our early studies allow us to sympathise in the feelings of a Roman

“ Virgil. This Tarpeian rock was then a sa-  
“ vage and solitary thicket: in the time of the  
“ poet, it was crowned with the golden roofs of  
“ a temple; the temple is overthrown, the gold  
“ has been pillaged, the wheel of fortune has  
“ accomplished her revolution, and the sacred  
“ ground is again disfigured with thorns and  
“ brambles. The hill of the capitol, on which  
“ we sit, was formerly the head of the Roman  
“ empire; the citadel of the earth, the terror of  
“ kings; illustrated by the footsteps of so many  
“ triumphs, enriched with the spoils and tributes  
“ of so many nations. This spectacle of the  
“ world, how is it fallen! how changed! how  
“ defaced! the path of victory is obliterated by  
“ vines, and the benches of the senators are con-  
“ cealed by a dunghill. Cast your eyes on the  
“ Palatine hill, and seek among the shapeless  
“ and enormous fragments, the marble theatre,  
“ the obelisks, the colossal statues, the porti-  
“ coes of Nero’s palace: survey the other hills  
“ of the city, the vacant space is interrupted  
“ only by ruins and gardens. The forum of the  
“ Roman people, where they assembled to en-  
“ act their laws and elect their magistrates, is  
“ now enclosed for the cultivation of pot herbs,  
“ or thrown open for the reception of swine and  
“ buffaloes. The public and private edifices,  
“ that were founded for eternity, lie pros-  
“ trate, naked, and broken; like the limbs  
“ of a mighty giant, and the ruin is the  
“ more visible, from the stupendous relics



CHAP. "that have survived the injuries of time and  
LXXI. "fortune."\*

His de-  
scription of  
the ruins.

These relics are minutely described by Pogg-  
gius, one of the first who raised his eyes from  
the monuments of legendary, to those of classic,  
superstition.\* I. Besides a bridge, an arch, a  
sepulchre, and the pyramid of Cestius, he could  
discern, of the age of the republic, a double row  
of vaults, in the salt-office of the capitol, which  
were inscribed with the name and munificence  
of Catulus. II. Eleven temples were visible in  
some degree, from the perfect form of the Pan-  
theon, to the three arches and a marble column  
of the temple of peace, which Vespasian erected  
after the civil wars and the Jewish triumph.  
III. Of the number, which he rashly defines, of  
seven *thermæ* or public baths, none were suffi-  
ciently entire to represent the use and distribu-  
tion of the several parts: but those of Diocle-  
tian and Antoninus Caracalla still retained the  
titles of the founders, and astonished the curi-  
ous spectator, who, in observing their solidity  
and extent, the variety of marbles, the size and  
multitude of the columns, compared the labour  
and expence with the use and importance. Of  
the baths of Constantine, of Alexander, of Do-  
mitian, or rather of Titus, some vestige might  
yet be found. IV. The triumphal arches of

\* Capitolium adeo .... immutatum ut vinæ in senatorum subsellia  
spexerint, stercore ac purgamentorum receptaculum factum.  
Respice ad Palatinum montem .... vasta rudera .... cæteros colles  
perlustra omnia vacua ædificiis, ruinis vinesque oppleta conspicies  
(Poggius de Varietat. Fortunæ, p. 21).

\* See Poggius, p. 8-22.

Titus, Severus, and Constantine, were entire, both the structure and the inscriptions; a falling fragment was honoured with the name of Trajan; and two arches, then extant, in the Flaminian way, have been ascribed to the baser memory of Faustina and Gallienus. V. After the wonder of the Coliseum, Poggius might have overlooked a small amphitheatre of brick, most probably for the use of the prætorian camp: the theatres of Marcellus and Pompey were occupied in a great measure by public and private buildings; and in the circus, Agonalis and Maximus, little more than the situation and the form could be investigated. VI. The columns of Trajan and Antonine were still erect; but the Egyptian obelisks were broken or buried. A people of gods and heroes, the workmanship of art, was reduced to one equestrian figure of gilt brass, and to five marble statues, of which the most conspicuous were the two horses of Phidias and Praxiteles. VII. The two mausoleums or sepulchres of Augustus and Hadrian could not totally be lost; but the former was only visible as a mound of earth; and the latter, the castle of St. Angelo, had acquired the name and appearance of a modern fortress. With the addition of some separate and nameless columns, such were the remains of the ancient city; for the marks of a more recent structure might be detected in the walls, which formed a circumference of ten miles, included three hundred and seventy-nine turrets, and opened into the country by thirteen gates.

CHAP.  
LXXI.Gradual  
decay of  
Rome.

This melancholy picture was drawn above nine hundred years after the fall of the Western empire, and even of the Gothic kingdom of Italy. A long period of distress and anarchy, in which empire, and arts, and riches, had migrated from the banks of the Tyber, was incapable of restoring or adorning the city; and as all that is human must retrograde if it do not advance, every successive age must have hastened the ruin of the works of antiquity. To measure the progress of decay, and to ascertain, at each era, the state of each edifice, would be an endless and useless labour; and I shall content myself with two observations, which will introduce a short enquiry into the general causes and effects. 1. Two hundred years before the eloquent complaint of Poggius, an anonymous writer composed a description of Rome.<sup>1</sup> His ignorance may repeat the same objects under strange and fabulous names. Yet this barbarous topographer had eyes and ears, he could observe the visible remains, he could listen to the tradition of the people, and he distinctly enumerates seven theatres, eleven baths, twelve arches, and eighteen palaces, of which many had disappeared before the time of Poggius. It is apparent,

<sup>1</sup> Liber de Mirabilibus Romæ, ex Registro Nicolai Cardinalis de Arragonia in Bibliotheca St. Isidori Armario IV., No. 69. This treatise, with some short but pertinent notes, has been published by Montfaucon (*Diarium Italicum*, p. 288 291); who thus delivers his own critical opinion: *Scriptor xiii<sup>m</sup> circiter sæculi, ut ibidem notatur; antiquariæ rei imperitus et, ut ab illo ævo, nugis et anilibus fabellis refectus, sed, quia monumenta, quæ iis temporibus Romæ supererant pro modulo recenset, non parum inde lucis mutuatibus qui Romanis antiquitatibus indagandis operam navabit* (p. 283).

that many stately monuments of antiquity survived till a late period;<sup>\*</sup> and that the principles of destruction acted with vigorous and encreasing energy in the thirteenth and fourteenth centuries. 2. The same reflection must be applied to the three last ages; and we should vainly seek the Septizonium of Severus,<sup>†</sup> which is celebrated by Petrarch and the antiquarians of the sixteenth century. While the Roman edifices were still entire, the first blows, however weighty and impetuous, were resisted by the solidity of the mass and the harmony of the parts; but the slightest touch would precipitate the fragments of arches and columns, that already nodded to their fall.

After a diligent enquiry, I can discern four principal causes of the ruin of Rome, which continued to operate in a period of more than a thousand years. I. The injuries of time and nature. II. The hostile attacks of the barbarians and christians. III. The use and abuse of the materials. And IV. The domestic quarrels of the Romans.

I. The art of man is able to construct monuments far more permanent than the narrow span of his own existence: yet these monuments, like himself, are perishable and frail; and in the

<sup>\*</sup> The Pere Mabillon (*Analecta*, tom. iv, p. 564) has published an anonymous pilgrim of the ninth century, who, in his visit round the churches and holy places of Rome, touches on several buildings, especially porticoes, which had disappeared before the thirteenth century.

<sup>†</sup> On the Septizonium, see the *Memoires sur Petrarque* (tom. i, p. 326), Donatus (p. 338), and Nardini (p. 117, 414).

CHAP.  
LXXI.

hurricanes  
and earth-  
quakes;

boundless annals of time, his life and his labours must equally be measured as a fleeting moment. Of a simple and solid edifice, it is not easy, however, to circumscribe the duration. As the wonders of ancient days, the pyramids<sup>1</sup> attracted the curiosity of the ancients; an hundred generations, the leaves of autumn,<sup>2</sup> have dropt into the grave; and after the fall of the Pharaohs and Ptolemies, the Cæsars and caliphs, the same pyramids stand erect and unshaken above the floods of the Nile. A complex figure, of various and minute parts, is more accessible to injury and decay; and the silent lapse of time is often accelerated by hurricanes and earthquakes, by fires and inundations. The air and earth have doubtless been shaken; and the lofty turrets of Rome have tottered from their foundations; but the seven hills do not appear to be placed on the great cavities of the globe; nor has the city, in any age, been exposed to the convulsions of nature, which, in the climate of Antioch, Lisbon, or Lima, have crumbled, in a few moments, the works of ages into dust. Fire is the most powerful agent of life and death; the rapid mischief may be kindled and propagated by the industry or negligence of mankind; and every period of the Roman annals is marked by the repetition

<sup>1</sup> The age of the pyramids is remote and unknown, since Diodorus Siculus (tom. i, l. i, c. 44, p. 72) is unable to decide whether they were constructed 1000 or 3400 years before the 180th Olympiad. Sir John Marsham's contracted scale of the Egyptian dynasties would fix them above 2000 years before Christ (Canon. Chronicus, p. 47.)

<sup>2</sup> See the speech of Glaucus in the *Iliad* (v. 146). This natural but melancholy picture is familiar to Homer.

of similar calamities. A memorable conflagration, the guilt or misfortune of Nero's reign, continued, though with unequal fury, either six or nine days.<sup>1</sup> Innumerable buildings, crowded in close and crooked streets, supplied perpetual fuel for the flames; and when they ceased, four only of the fourteen regions were left entire; three were totally destroyed, and seven were deformed by the relics of smoking and lacerated edifices.<sup>m</sup> In the full meridian of empire, the metropolis arose with fresh beauty from her ashes; yet the memory of the old deplored their irreparable losses; the arts of Greece, the trophies of victory, the monuments of primitive or fabulous antiquity. In the days of distress and anarchy, every wound is mortal, every fall irretrievable; nor can the damage be restored either by the public care of government, or the activity of private interest. Yet two causes may be alleged, which render the calamity of fire more destructive to a flourishing than a decayed city. 1. The more combustible materials of brick, timber, and metals, are first melted or

<sup>1</sup> The learning and criticism of M. des Vignoles (*Histoire Critique de la Republique des Lettres*, tom. viii, p. 74-118, ix, p. 172 187) dates the fire of Rome from A. D. 64, July 19, and the subsequent persecution of the christians from November 16, of the same year.

<sup>m</sup> Quippe in regiones quatuordecim Roma dividitur, quorum quatuor integræ manebant, tres solo tenuis dejectæ: septem reliquæ pauca tectorum vestigia supererant, lacera et seminata. Among the old relics that were irreparably lost, Tacitus enumerates the temple of the moon of Servius Tullius; the fane and altar consecrated by Evander præsentî Herculi; the temple of Jupiter Stator, a vow of Romulus; the palace of Numa; the temple of Vesta cum penatibus populi Romani. He then deplores the opes tot victoris quassitæ et Græcarum artium decora . . . multa quæ seniores meminerant, quæ reparari nequibant (*Annal.* xv, 40, 41).

CHAP.  
LXXI.  
~~~~~inunda-  
tions.

consumed; but the flames may play without injury or effect on the naked walls, and massy arches, that have been despoiled of their ornaments. It is among the common and plebeian habitations that a mischievous spark is most easily blown to a conflagration; but as soon as they are devoured, the greater edifices, which have resisted or escaped, are left as so many islands in a state of solitude and safety. From her situation, Rome is exposed to the danger of frequent inundations. Without excepting the Tyber, the rivers that descend from either side of the Appennine have a short and irregular course; a shallow stream in the summer beats; an impetuous torrent, when it is swelled in the spring or winter, by the fall of rain, and the melting of the snows. When the current is repelled from the sea by adverse winds, when the ordinary bed is inadequate to the weight of waters, they rise above the banks, and overspread, without limits or controul, the plains and cities of the adjacent country. Soon after the triumph of the first Punic war, the Tyber was increased by unusual rains; and the inundations surpassing all former measure of time and place, destroyed all the buildings that were situate below the hills of Rome. According to the variety of ground, the same mischief was produced by different means; and the edifices were either swept away by the sudden impulse, or dissolved and undermined by the long continuance, of the

flood.\* Under the reign of Augustus, the same calamity was renewed; the lawless river overturned the palaces and temples on its banks;° and, after the labours of the emperor in cleansing and widening the bed that was encumbered with ruins,† the vigilance of his successors was exercised by similar dangers and designs. The project of diverting into new channels the Tyber itself, or some of the dependent streams, was long opposed by superstition and local interests;‡ nor did the use compensate the toil and cost of the tardy and imperfect execution. The servitude of rivers is the noblest and most important victory which man has obtained over the

\* A. U. C. 507, *repentina subversio ipsius Romæ prevenit triumphum Romanorum . . . diversæ ignium aquarumque clâdes pene absumsere urbem. Nam Tiberis insolitis auctus imbris et ultra opinionem, vel diurnitate vel magnitudine redundans, omnia Romæ ædificia in plano posita delevit. Diversæ qualitates locorum ad unam convenere perniciem: quoniam et quæ segnior inundatio tenuit madefactus dissolvit, et quæ cursus torrentis invenit impulsa dejecit* (Orosius, Hist. l. iv, c. 11, p. 244, edit. Havercamp). Yet we may observe, that it is the plan and study of the christian apologist to magnify the calamities of the pagan world.

° Vidimus flavum Tiberim, retortis  
Littore Etrusco violenter undis  
Ire dejectum monumenta regis  
Templaque Vestæ.

(Horat. Carm. l 3).

If the palace of Numa, and temple of Vesta, were thrown down in Horace's time, what was consumed of those buildings by Nero's fire could hardly deserve the epithets of *vestustissima* or *incorrupta*.

† Ad *concendendas inundationes alveum Tiberis laxavit, ac repurgavit, completum olim ruderibus, et ædificiorum prolapsionibus coartatum* (Suetonius in Augusto, c. 30),

‡ Tacitus (Annal. i, 79) reports the petitions of the different towns of Italy to the senate against the measure; and we may applaud the progress of reason. On a similar occasion, local interests would undoubtedly be consulted; but an English house of commons would reject with contempt the arguments of superstition, "that nature had assigned to the rivers their proper course," &c.



CHAP.  
LXXI.

licentiousness of nature;\* and if such were the ravages of the Tyber under a firm and active government, what could oppose, or who can enumerate, the injuries of the city after the fall of the western empire! A remedy was at length produced by the evil itself: the accumulation of rubbish, and the earth that has been washed down from the hills, is supposed to have elevated the plain of Rome, fourteen or fifteen feet perhaps, above the ancient level;† and the modern city is less accessible to the attacks of the river.‡

II. The hostile attacks of the barbarians and christians.

II. The crowd of writers of every nation, who impute the destruction of the Roman monuments to the Goths and the christians, have neglected to inquire how far they were animated by an hostile principle, and how far they possessed the means and the leisure to satiate their enmity. In the preceding volumes of this history, I have described the triumph of barbarism and religion; and I can only resume, in a few words, their real or imaginary connection with the ruin of ancient Rome. Our fancy may create, or adopt, a pleasing romance, that the Goths and

\* See the *Epoques de la Nature* of the eloquent and philosophic Buffon. His picture of Guyana in South America is that of a new and savage land, in which the waters are abandoned to themselves, without being regulated by human industry (p. 212, 561, quarto edition).

† In his *Travels in Italy*, Mr. Addison (his works, vol. ii, p. 98, Baskerville's edition) has observed this curious and unquestionable fact.

‡ Yet in modern times, the Tyber has sometimes damaged the city; and in the years 1530, 1557, 1596, the annals of Muratori record three mischievous and memorable inundations (tom. xiv, p. 368 420, tom xv, p. 90, &c.).

Vandals sallied from Scandinavia, ardent to avenge the flight of Odin,\* to break the chains, and to obastise the oppressors, of mankind; that they wished to burn the records of classic literature, and to found their national architecture on the broken members of the Tuscan and Corinthian orders. But in simple truth, the northern conquerors were neither sufficiently savage, nor sufficiently refined, to entertain such aspiring ideas of destruction and revenge. The shepherds of Scythia and Germany had been educated in the armies of the empire, whose discipline they acquired, and whose weakness they invaded: with the familiar use of the Latin tongue, they had learned to reverence the name and titles of Rome; and, though incapable of emulating, they were more inclined to admire, than to abolish, the arts and studies of a brighter period. In the transient possession of a rich and unresisting capital, the soldiers of Alaric and Genserik were stimulated by the passions of a victorious army; amidst the wanton indulgence of lust or cruelty, portable wealth was the object of their search; nor could they derive either pride or pleasure from the unprofitable reflection, that they had battered to the ground the works of the consuls and Cæsars. Their moments were indeed precious; the Goths evacuated Rome on the sixth,<sup>a</sup> the Vandals on the

\* I take this opportunity of declaring, that in the course of twelve years I have forgotten, or renounced, the flight of Odin from Azoph to Sweden, which I never very seriously believed (vol. i, p. 390). The Goths are apparently Germans; but all beyond Cæsar and Tacitus is darkness or fable in the antiquities of Germany.

<sup>a</sup> History of the Decline, &c. vol. v, p. 322.

CHAP. fifteenth, day;<sup>7</sup> and, though it be far more difficult to build than to destroy, their hasty assault

LXXI.,

would have made a slight impression on the solid piles of antiquity. We may remember, that both Alaric and Genseric affected to spare the buildings of the city; that they subsisted in strength and beauty under the auspicious government of Theodoric;<sup>8</sup> and that the momentary resentment of Totila<sup>9</sup> was disarmed by his own temper and the advice of his friends and enemies. From these innocent barbarians, the reproach may be transferred to the catholics of Rome. The statues, altars, and houses, of the demons were an abomination in their eyes; and in the absolute command of the city, they might labour with zeal and perseverance to craze the idolatry of their ancestors. The demolition of the temples in the East<sup>10</sup> affords to *them* an example of conduct, and to *us* an argument of belief; and it is probable, that a portion of guilt or merit may be imputed with justice to the Roman proselytes. Yet their abhorrence was confined to the monuments of heathen superstition; and the several structures that were dedicated to the business or pleasure of society might be preserved without injury or scandal. The change of religion was accomplished, not by a popular tumult, but by the decrees of the emperors, of the senate, and of time. Of the chris-

<sup>7</sup> History of the Decline, &c. vol. vi, p. 150.

<sup>8</sup> ————— vol. vii, p. 29-33.

<sup>9</sup> ————— vol. vii, p. 369, 377.

<sup>10</sup> ————— vol. v, c. xxviii, p. 102-103.

tian hierarchy, the bishops of Rome were commonly the most prudent and least fanatic: nor can any positive charge be opposed to the meritorious act of saving and converting the majestic structure of the pantheon.<sup>c</sup>

CHAP  
LXXI

III. The value of any object that supplies the wants or pleasures of mankind is compounded of its substance and its form, of the materials and the manufacture. Its price must depend on the number of persons by whom it may be acquired and used; on the extent of the market; and consequently on the ease or difficulty of remote exportation, according to the nature of the commodity, its local situation, and the temporary circumstances of the world. The barbarian conquerors of Rome usurped in a moment the toil and treasure of successive ages; but, except the luxuries of immediate consumption, they must view without desire all that could not be removed from the city, in the Gothic waggons or the fleet of the Vandals.<sup>d</sup> Gold and silver

III. The  
use and  
abuse of the  
materials.

<sup>c</sup> Eodem tempore petiit a Phocate principe templum quod appellatur *Pantheon*, in quo fecit ecclesiam Sanctæ Mariæ semper virginis, et omnium martyrum; in quâ ecclesiæ princeps multa bona obtulit (Anastasius vel potius Liber Pontificalis in Bonifacio IV., in Muratori Script. Rerum Italicarum, tom. iii, p. i, p. 135). According to the anonymous writer in Montfaucon, the pantheon had been vowed by Agrippa to Cybele and Neptune, and was dedicated by Boniface IV., on the calends of November, to the virgin, quæ est mater omnium sanctorum (p. 297, 298).

<sup>d</sup> Flaminius Vacca (apud Montfaucon, p. 155, 156). His Memoir is likewise printed, p. 21, at the end of the Roma Attica of Nardini, and several Romans, doctrinâ graves, were persuaded that the Goths buried their treasures at Rome, and bequeathed the secret marks filijs nepotibusque. He relates some anecdotes to prove that, in his own time, these places were visited and rifled by the Transalpine pilgrims, the heirs of the Gothic conquerors.

CHAP.  
LXXI.  
.....

were the first objects of their avarice; as in every country, and in the smallest compass, they represent the most ample command of the industry and possessions of mankind. A vase or a statue of those precious metals might tempt the vanity of some barbarian chief; but the grosser multitude, regardless of the form, was tenacious only of the substance; and the melted ingots might be readily divided and stamped into the current coin of the empire. The less active, or less fortunate, robbers were reduced to the baser plunder of brass, lead, iron, and copper: whatever had escaped the Goths and Vandals was pillaged by the Greek tyrants; and the emperor Constans, in his rapacious visit, stripped the brouze tiles from the roof of the pantheon.\* The edifices of Rome might be considered as a vast and various mine; the first labour of extracting the materials was already performed; the metals were purified and cast; the marbles were hewn and polished; and after foreign and domestic rapine had been satiated, the remains of the city, could a purchaser have been found, were still venal. The monuments of antiquity had been left naked of their precious ornaments, but the Romans would demolish with their own hands the arches and walls, if the hope of profit could surpass the cost of the labour and expor-

\* *Omnia quæ erant in ære ad ornatum civitatis deposuit: sed et ecclesiam B. Marie ad martyres quæ de tegulis æreis cooperta discooperuit* (Anast. in Vitalian. p. 141). The base and sacrilegious Greek had not even the poor pretence of plundering an heathen temple; the pantheon was already a catholic church.

tation. If Charlemagne had fixed in Italy the seat of the Western empire, his genius would have aspired to restore, rather than to violate, the works of the Cæsars: but policy confined the French monarch to the forests of Germany: his taste could be gratified only by destruction; and the new palace of Aix la Chapelle was decorated with the marbles of Ravenna<sup>1</sup> and Rome.<sup>2</sup> Five hundred years after Charlemagne, a king of Sicily, Robert, the wisest and most liberal sovereign of the age, was supplied with the same materials by the easy navigation of the Tyber and the sea; and Petrarch sighs an indignant complaint, that the ancient capital of the world should adorn, from her own bowels, the slothful luxury of Naples.<sup>3</sup> But these examples

<sup>1</sup> For the spoils of Ravenna (*musiva atque marmora*) see the original grant of pope Adrian I. to Charlemagne (*Codex Carolin. epist. lxxvii.*, in *Muratori, Script. Ital. tom. lii, p. ii, p. 223*).

<sup>2</sup> I shall quote the authentic testimony of the Saxon poet (A. D. 887-899) *de Rebus gestis Caroli magni*, l. v, 437-440, in the *Historians of France* (tom. v, p. 180):

*Ad quæ marmoreas præstabat Roma columnas,  
Quasdam præcipuas pulchra Ravenna dedit  
De tam longinquâ poterit regione vetustas,  
Illius ornatum Francia ferre tibi.*

And I shall add, from the Chronicle of Sigebert (*Historians of France*, tom. v, p. 378), *extruxit etiam Aquisgrani basilicam plurimæ pulchritudinis, ad cujus structuram a Roma et Ravenna columnas et marmora devehit fecit.*

<sup>3</sup> I cannot refuse to transcribe a long passage of Petrarch (*Opp. p. 536, 537*, in *Epistola hortatoria ad Nicolaum Laurentium*), it is so strong and full to the point: *Nec pudor aut pietas continuit quominus impil spoliate Dei templa, occupatas arces, opes publicas regiones urbis, atque honores magistratuum inter se divisos; (habent?) quam unâ in re, turbulenti ac seditiosi homines et totius reliquæ vitæ consiliis et rationibus discordes, inhumani fœderis stupendâ societate convenerant,*

CHAP.  
LXXI.

of plunder or purchase were rare in the darker ages; and the Romans, alone and unenvied, might have applied to their private or public use the remaining structures of antiquity, if, in their present form and situation, they had not been useless in a great measure to the city and its inhabitants. The walls still described the old circumference, but the city had descended from the seven hills into the campus Martius; and some of the noblest monuments, which had braved the injuries of time, were left in a desert, far remote from the habitations of mankind. The palaces of the senators were no longer adapted to the manners or fortunes of their indigent successors; the use of baths<sup>1</sup> and porticoes was forgotten; in the sixth century, the games of the theatre, amphitheatre, and circus, had been interrupted: some temples were devoted to the prevailing worship; but the christian churches preferred the holy figure of the cross; and fashion, or reason, had distributed, after a peculiar model, the cells and offices of the cloister. Under

*in pontes et mœnia atque immeritos lapides descirent. Denique post vi vel senio collapsa palatia, quæ quondam ingentes tenuerunt viri, post diruptos arcus triumphales (unde majores horum forsitan corruerunt) de ipsius vetustatis ac propriæ impietatis fragminibus vilem questum turpi mercimonio captare non puduit. Itaque nunc, heu dolor! heu scelus indignum! de vestris marmoreis columnis, de liminibus templorum (ad quæ nuper ex orbe toto concursus devotissimus fiebat), de imaginibus sepulchrorum sub quibus patrum vestrorum venerabilis civis (civis?) erat, ut reliquas sileam, desidiosa Neapolis aedificatur. Sic paulatim ruinæ ipsæ deficiunt.* Yet king Robert was the friend of Petrarch.

<sup>1</sup> Yet Charlemagne washed and swam at Aix la Chapelle with an hundred of his courtiers (Eginhart, c. 22, p. 108, 109), and Muratori describes, as late as the year 814, the public baths which were built at Spoleto in Italy (Annali, tom. vi, p. 416).

the ecclesiastical reign, the number of these pious foundations was enormously multiplied; and the city was crowded with forty monasteries of men, twenty of women, and sixty chapters and colleges of canons and priests,<sup>\*</sup> who aggravated, instead of relieving, the depopulation of the tenth century. But if the forms of ancient architecture were disregarded by a people insensible of their use and beauty, the plentiful materials were applied to every call of necessity or superstition; till the fairest columns of the Ionic and Corinthian orders, the richest marbles of Paros and Numidia, were degraded, perhaps, to the support of a convent or a stable. The daily havock which is perpetrated by the Turks in the cities of Greece and Asia may afford a melancholy example; and in the gradual destruction of the monuments of Rome, Sixtus the fifth may alone be excused for employing the stones of the Septizonium in the glorious edifice of St. Peter's.<sup>1</sup> A fragment, a ruin, howsoever mangled or profaned, may be viewed with pleasure and regret; but the greater part of the marble was deprived of substance, as well as of place and proportion; it was burnt to lime for the purpose of cement. Since the arrival of Poggius, the temple of Concord,<sup>m</sup> and many capital

<sup>\*</sup> See the Annals of Italy, A. D. 986. For this and the preceding fact, Muratori himself is indebted to the Benedictine history of Père Mabillon.

<sup>1</sup> Vita di Sisto Quinto, da Gregorio Leti, tom. iii, p. 50.

<sup>m</sup> Porticus ædis Concordiæ, quam cum primum ad urbem accessi vidi fere integram opere marmoreo admodum specioso: Romani postmodum ad calcem ædem totam et porticis partem disjectis columnis  
sunt



CHAP.  
LXXI.

structures, had vanished from his eyes; and an epigram of the same age expresses a just and pious fear, that the continuance of this practice would finally annihilate all the monuments of antiquity.\* The smallness of their numbers was the sole check on the demands and depredations of the Romans. The imagination of Petrarch might create the presence of a mighty people;† and I hesitate to believe, that even in the fourteenth century, they could be reduced to a contemptible list of thirty-three thousand inhabitants. From that period to the reign of Leo the tenth, if they multiplied to the amount of eighty-five thousand,‡ the increase of citizens was, in some degree, pernicious to the ancient city.

IV. The domestic quarrels of the Romans.

IV. I have reserved for the last, the most potent and forcible cause of destruction, the domestic hostilities of the Romans themselves.

sunt demoliti (p. 12). The temple of Concord was therefore not destroyed by a sedition in the thirteenth century, as I have read in a MS. treatise del' Governo civile di Rome, lent me formerly at Rome, and ascribed (I believe falsely) to the celebrated Gravina. Poggini likewise affirms, that the sepulchre of Cecilia Metella was burnt for lime (p. 18, 20).

\* Composed by Æneas Sylvius, afterwards pope Pius II., and published by Mabillon from a MS. of the queen of Sweden (*Museum Italicum*, tom. i, p. 97).

Oblectat me, Roma, tuas spectare ruinas:

Ex cujus lapsâ gloria prisca patet.

Sed tuus hic populus muris defossa vetustis

Calcis in obsequium marmora dura coquit.

Impia tercentum si sic gens egerit annos

Nallum hinc indicium nobilitatis erit.

† Vagabamur pariter in illâ urbe tam magnâ; quæ, cum propter spatium vacua videretur, populum habet immensum (*Opp.* p. 686, *Epist. Familiares*, ii, 14).

‡ These states of the population of Rome at different periods are derived from an ingenious treatise of the physician Lancisi, *de Romani Cæli Qualitatibus* (p. 122).

Under the dominion of the Greek and French emperors, the peace of the city was disturbed by accidental, though frequent, seditions; it is from the decline of the latter, from the beginning of the tenth century, that we may date the licentiousness of private war, which violated with impunity the laws of the code and the gospel; without respecting the majesty of the absent sovereign, or the presence and person of the vicar of Christ. In a dark period of five hundred years, Rome was perpetually afflicted by the sanguinary quarrels of the nobles and the people, the Guelphs and Ghibelines, the Colonna and Ursini; and if much has escaped the knowledge, and much is unworthy of the notice, of history, I have exposed, in the two preceding chapters, the causes and effects of the public disorders. At such a time, when every quarrel was decided by the sword, and none could trust their lives or properties to the impotence of law, the powerful citizens were armed for safety or offence, against the domestic enemies, whom they feared or hated. Except Venice alone, the same dangers and designs were common to all the free republics of Italy; and the nobles usurped the prerogative of fortifying their houses, and erecting strong towers<sup>1</sup> that were capable of resisting a sudden attack. The cities were filled with these hostile edifices; and

<sup>1</sup> All the facts that relate to the towers at Rome, and in other free cities of Italy, may be found in the laborious and entertaining compilation of Muratori, *Antiquitates Italicae medii Aevi*, dissertat. xxvi (tom. ii, p. 498-496 of the Latin, tom. i, p. 446 of the Italian work).

CHAP.  
LXXI.

the example of Lucca, which contained three hundred towers; her law which confined their height to the measure of fourscore feet, may be extended with suitable latitude to the more opulent and populous states. The first step of the senator Braucaleone in the establishment of peace and justice, was to demolish (as we have already seen) one hundred and forty of the towers of Rome; and, in the last days of anarchy and discord, as late as the reign of Martin the fifth, forty-four still stood in one of the thirteen or fourteen regions of the city. To this mischievous purpose, the remains of antiquity were most readily adapted: the temples and arches afforded a broad and solid basis for the new structures of brick and stone; and we can name the modern turrets that were raised on the triumphal monuments of Julius Cæsar, Titus, and Antonines.\* With some slight alterations, a theatre, an amphitheatre, a mausoleum, was transformed into a strong and spacious citadel. I need not repeat, that the mole of Adrian has assumed the title and form of the castle of St. Angelo; the septizonium of Severus was capable of standing

\* As for instance, *Templum Jani nunc dicitur, turris Centii Frangapanis; et sane Jano impositæ turris lateritiæ conspicua hodieque vestigia supersunt* (Montfaucon *Diarium Italicum*, p. 186). The anonymous writer (p. 285) enumerates, *arcus Titi, turris Cartularia; arcus Julli Cæsaris et Senatorum, turres de Brattis; arcus Antonini, turris de Cosectis, &c.*

Hadriani molem . . . . . magna ex parte Romanorum injuria . . . . . disturbavit; quod certe funditus evertissent, si eorum manibus pervia, absumptis grandibus saxis, reliqua moles exstitisset (Poggins de *Varietate Fortunæ*, p. 12).

against a royal army; the sepulchre of Metella has sunk under its outworks; the theatres of Pompey and Marcellus were occupied by the Savelli and Ursini families; and the rough fortress had been gradually softened to the splendour and elegance of an Italian palace. Even the churches were encompassed with arms and bulwarks, and the military engines on the roof of St. Peter's were the terror of the Vatican and the scandal of the christian world. Whatever is fortified will be attacked; and whatever is attacked may be destroyed. Could the Romans have wrested from the popes the castle of St. Angelo, they had resolved, by a public decree, to annihilate that monument of servitude. Every building of defence was exposed to a siege; and in every siege the arts and engines of destruction were laboriously employed. After the death of Nicholas the fourth, Rome, without a sovereign or a senate, was abandoned six months to the fury of civil war. "The houses," says a

<sup>1</sup> Against the emperor Henry IV. Muratori, *Annali d'Italia*, tom. ix, p. 147).

<sup>2</sup> I must copy an important passage of Montfaucon: *Turris ingens rotunda . . . Cæcilie Metellæ . . . sepulchrum erat, cujus muri tam solidi, ut spatium perquam minimum intus vacuum supersit; et Torre di Bocca dicitur, a boum capitibus muro inscriptis. Huic sequiori ævo, tempore intestinorum bellorum, cum urbecula adjuncta fuit, cujus mœnia et turres etiamnum visuntur; ita ut sepulchrum Metellæ quasi æx oppiduli fuerit. Ferventibus in urbe partibus, cum Ursini atque Colonnenses mutuis cladibus perniciem inferrent civitati, in utriusque partis ditionem cederet magni momenti erat (p. 142).*

<sup>3</sup> See the testimonies of Donatus, Nardini, and Montfaucon. In the Savelli palace, the remains of the theatre of Marcellus are still great and conspicuous.

CHAP.  
LXXI  
.....

cardinal and poet of the times,' "were crushed  
"by the weight and velocity of enormous  
"stones;" the walls were perforated by the  
"strokes of the battering-ram; the towers were  
"involved in fire and smoke; and the assailants  
"were stimulated by rapine and revenge." The  
work was consummated by the tyranny of the  
laws; and the factions of Italy alternately exer-  
cised a blind and thoughtless vengeance on their  
adversaries, whose houses and castles they razed  
to the ground.\* In comparing the *days* of so-  
vereign, with the *ages* of domestic hostility, we must  
pronounce, that the latter have been far more  
ruinous to the city; and our opinion is confirm-  
ed by the evidence of Petrarch. "Behold," says  
the laureat, "the relics of Rome, the image of  
"her pristine greatness! neither time, nor the  
"barbarian, can boast the merit of this stupen-

' James cardinal of St. George, ad velum aureum, in his metrical  
Life of pope Celestin V. (Muratori, Script. Ital. tom. i, p. liii, p. 621,  
L i, c. 1, ver. 182, &c.).

Hoc dixisse sat est, Romam caruisse senatū  
Mensibus exactis heu sex; belloque vocatum (vocatus,)  
In socius, in socios fraternaque vulnera patres;  
Tormentis jecisse viros immania saxa;  
Perfodiasse domus trabibus, fecisse ruinas  
Ignibus; incensas turres, obscurataque fumo  
Lamina vicino, quo sit spoliata supellex.

\* Muratori (Dissertazione sopra le Antiquità Italiane, tom. i, p.  
427-431) finds, that stone bullets of two or three hundred pounds  
weight were not uncommon; and they are sometimes computed at  
twelve or eighteen cantari of Genoa, each cantaro weighing 150  
pounds.

\* The sixth law of the Visconti prohibits the common and mis-  
chievous practice; and strictly enjoins, that the houses of banished  
citizens should be preserved pro communi utilitate (Guaivaneus de la  
Flamma, in Muratori, Script. Rerum Italicarum, tom. xii, p. 1041).

dous destruction: it was perpetrated by her own citizens, by the most illustrious of her sons; and your ancestors (he writes to a noble Annibaldi) have done with the battering-ram, what the Punic hero could not accomplish with the sword." The influence of the two last principles of decay must in some degree be multiplied by each other; since the houses and towers, which were subverted by civil war, required a new and perpetual supply from the monuments of antiquity.

These general observations may be separately applied to the amphitheatre of Titus, which has obtained the name of the *Coliseum*,<sup>c</sup> either from its magnitude, or from Nero's colossal statue; an edifice, had it been left to time and nature, which might perhaps have claimed an eternal duration. The curious antiquaries, who

CHAP  
LXXI  
The Coliseum or amphitheatre of Titus.

Petrarch thus addresses his friend, who, with shame and tears, had shewn him the mœnia, laceræ specimen miseræ Romæ, and declared his own intention of restoring them (*Carmina Latina*, l. ii, epist. Paulo Annibalsensi, xii, p. 97, 93).

Nec te parva manet servatis fama ruinis  
Quanta quod integræ fuit olim gloria Romæ  
Reliquiæ testantur adhuc; quas longior æta.  
Frangere non valuit; non vis aut ira cruenti  
Hostis, ab egregiis franguntur civibus, heu! heu!  
—— Quod ille nequivit (*Hannibal*)  
Perficit hic arles. ———

<sup>c</sup> The fourth part of the *Verona Illustrata* of the Marquis Maffei, professedly treats of amphitheatres, particularly those of Rome and Verona, of their dimensions, wooden galleries, &c. It is from magnitude that he derives the name of *Colosseum* or *Coliseum*: since the same appellation was applied to the amphitheatre of Capua, without the aid of a colossal statue; since that of Nero was erected in the court (*in atrio*) of his palace, and not in the Coliseum (p. iv, p. 15-19, l. i, c. 4).

CHAP.  
LXXI.  
.....

have computed the numbers and seats, are disposed to believe, that above the upper row of stone steps, the amphitheatre was encircled and elevated with several stages of wooden galleries, which were repeatedly consumed by fire, and restored by the emperors. Whatever was precious, or portable, or profane, the statues of gods and heroes, and the costly ornaments of sculpture, which were cast in brass, or overspread with leaves of silver and gold, became the first prey of conquest or fanaticism, of the avarice of the barbarians or the christians. In the massy stones of the Coliseum, many holes are discerned; and the two most probable conjectures represent the various accidents of its decay. These stones were connected by solid links of brass or iron; nor had the eye of rapine overlooked the value of the baser metals: the vacant space was converted into a fair or market: the artisans of the Coliseum are mentioned in an ancient survey; and the chasms were perforated or enlarged to receive the poles that supported the shops or tents of the mechanic trades.\* Reduced to its naked majesty, the Flavian amphitheatre was contemplated with awe and admiration by the pilgrims of the north; and their rude enthusiasm broke forth in a su-

Joseph Maria Suarés, a learned bishop, and the author of an history of Præneste, has composed a separate dissertation on the seven or eight probable causes of these holes, which has been since reprinted in the Roman Thesaurus of Sallengre. Montfaucon (*Diarium*, p. 238) pronounces the rapine of the barbarians to be the *unam germanicamque causam soraminum*.

\* Donatus, *Roma Vetus et Nova*, p. 285.

blime proverbial expression, which is recorded in the eighth century, in the fragments of the venerable Bede: "As long as the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome will fall; when Rome falls, the world will fall." In the modern system of war, a situation commanded by three hills would not be chosen for a fortress; but the strength of the walls and arches could resist the engines of assault; a numerous garrison might be lodged in the inclosure; and while one faction occupied the Vatican and the Capitol, the other was entrenched in the Lateran and the Coliseum.<sup>5</sup>

The abolition at Rome of the ancient games must be understood with some latitude; and the carnival sports of the Testacean mount and the circus Agonalis,<sup>6</sup> were regulated by the law<sup>1</sup> or

<sup>1</sup> *Quamdiu stabit Colyseus, stabit et Roma; quando cadet Colyseus, cadet Roma; quando cadet Roma, cadet et mundus* (Beda in *Excerptis seu Collectaneis apud Ducange Glossar. med. et infimæ Latinitatis*, tom. ii, p. 407, edit. Basil). This saying must be ascribed to the Anglo-Saxon pilgrims who visited Rome, before the year 735, the era of Bede's death; for I do not believe that our venerable monk ever passed the sea.

<sup>2</sup> I cannot recover, in Muratori's original *Lives of the Popes* (*Script. Rerum Italicarum*, tom. iii, p. i), the passage that attests this hostile partition, which must be applied to the end of the eleventh or the beginning of the twelfth century.

<sup>3</sup> Although the structure of the circus Agonalis be destroyed, it still retains its form and name (Agona, Nagona, Navona); and the interior space affords a sufficient level for the purpose of racing. But the Monte Testaceo, that strange pile of broken pottery, seems only adapted for the annual practice of hurling from top to bottom some waggon loads of live hogs for the diversion of the populace (*Statuta Urbis Romæ*, p. 186).

<sup>4</sup> See the *Statuta Urbis Romæ*, l. iii, c. 87, 88, 89, p. 185, 186. I have



CHAP.  
LXXI.

A bull-  
feast in the  
Coliseum,  
A. D. 1332,  
Sept. 3.

custom of the city. The senator presided with dignity and pomp to adjudge and distribute the prizes, the gold ring, or the *pallium*,<sup>\*</sup> as it was styled, of cloth or silk. A tribute on the Jews supplied the annual expence :<sup>1</sup> and the races, on foot, on horseback, or in chariots, were ennobled by a tilt and tournament of seventy-two of the Roman youth. In the year one thousand three hundred and thirty-two, a bull-feast, after the fashion of the Moors and Spaniards, was celebrated in the Coliseum itself; and the living manners are painted in a diary of the times.<sup>a</sup> A convenient order of benches was restored; and a general proclamation, as far as Rimini and Ravenna, invited the nobles to exercise their skill and courage in this perilous adventure. The Roman ladies were marshalled in three squadrons, and seated in three balconies, which

have already given an idea of this municipal code. The races of Nagona and Monte Testaceo are likewise mentioned in the Diary of Peter Antonius, from 1404 to 1417 (Muratori, Script. Rerum Italicarum, tom. xxiv, p. 1124).

<sup>\*</sup> The *Pallium*, which Menage so foolishly derives from *Palmarium*, is an easy extension of the idea and the words, from the robe or cloak, to the materials, and from thence to their application as a prize (Muratori, dissert. xxxiii).

<sup>1</sup> For these expences, the Jews of Rome paid each year 1130 florins, of which the odd thirty represented the pieces of silver for which Judas had betrayed his master to their ancestors. There was a foot-race of Jewish, as well as of christian youths (*Statuta Urbis*, ibidem).

<sup>a</sup> This extraordinary bull feast in the Coliseum is described, from tradition rather than memory, by Ludovico Buonconte Monaldesco, in the most ancient fragments of Roman annals (Muratori, Script. Rerum Italicarum, tom. xii, p. 535, 536); and however fanciful they may seem, they are deeply marked with the colours of truth and nature

on this day, the third of September, were lined with scarlet cloth. The fair Jacova di Rovere, led the matrons from beyond the Tyber, a pure and native race, who still represent the features and character of antiquity. The remainder of the city was divided as usual between the Colonna and Ursini: the two factions were proud of the number and beauty of their female bands: the charms of Savella Ursini are mentioned with praise; and the Colonna regretted the absence of the youngest of their house, who had sprained her ancle in the garden of Nero's tower. The lots of the champions were drawn by an old and respectable citizen; and they descended into the arena, or pit, to encounter the wild bulls, on foot, as it should seem, with a single spear. Amidst the crowd our annalist has selected the names, colours, and devices, of twenty of the most conspicuous knights. Several of the names are the most illustrious of Rome and the ecclesiastical state; Malatesta, Polenta, della Valle, Cafarello, Savelli, Capoccio, Conti, Annabaldi, Altieri, Corsi; the colours were adapted to their taste and situation; the devices are expressive of hope or despair, and breathe the spirit of gallantry and arms. "I am alone like the youngest of the Horatii," the confidence of an intrepid stranger: "I live disconsolate," a weeping widower: "I burn under the ashes," a discreet lover: "I adore Lavinia, or Lucretia," the ambiguous declaration of a modern passion. "My faith is as pure," the motto of a white liver: "Who is stronger than myself?" of a lion's

CHAP. hide: "If I am drowned in blood, what a plea-  
LXXI. "sant death," the wish of ferocious courage.

The pride or prudence of the Ursini restrained them from the field, which was occupied by three of their hereditary rivals, whose inscriptions denoted the lofty greatness of the Colonna name: "Though sad, I am strong:" "Strong as I am great:" "If I fall," addressing himself to the spectators, "you fall with me:"—intimating (says the contemporary writer) that while the other families were the subjects of the Vatican, they alone were the supporters of the capitol. The combats of the amphitheatre were dangerous and bloody. Every champion successively encountered a wild bull; and the victory may be ascribed to the quadrupeds, since no more than eleven were left on the field, with the loss of nine wounded and eighteen killed on the side of their adversaries. Some of the noblest families might mourn, but the pomp of the funerals, in the churches of St. John Lateran and St. Maria Maggiore, afforded a second holiday to the people. Doubtless it was not in such conflicts that the blood of the Romans should have been shed; yet, in blaming their rashness, we are compelled to applaud their gallantry; and the noble volunteers, who display their magnificence, and risk their lives, under the balconies of the fair, excite a more generous sympathy than the thousands of captives and malefactors who were reluctantly dragged to the scene of slaughter.\*

\* Muratori has given a separate dissertation (the twenty-ninth) to the games of the Italians in the middle ages.

This use of the amphitheatre was a rare, perhaps a singular, festival; the demand for the materials was a daily and continual want, which the citizens could gratify without restraint or remorse. In the fourteenth century, a scandalous act of concord secured to both factions the privilege of extracting stones from the free and common quarry of the Coliseum;\* and Poggius laments that the greater part of these stones had been burnt to lime by the folly of the Romans.<sup>†</sup> To check this abuse, and to prevent the nocturnal crimes that might be perpetrated in the vast and gloomy recess, Eugenius the fourth surrounded it with a wall; and by a charter long extant, granted both the ground and edifice to the monks of an adjacent convent.<sup>‡</sup> After his death, the wall was overthrown in a tumult of the people; and had they themselves respected the noblest monument of their fathers, they might have justified the resolve that it should never be degraded to private property. The inside was damaged; but in the middle of the sixteenth century, an era of taste and learning, the exterior circumference of one thousand six hun-

CHAP.  
LXXI.  
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Injuries.

\* In a concise but instructive memoir, the abbé Barthelemy (*Mémoires de l'Académie des Inscriptions*, tom. xxviii, p. 586) has mentioned this agreement of the factions of the fourteenth century, de Tiburtino faciendo in the Coliscam, from an original act in the archives of Rome.

† Coliseum . . . ob stultitiam Romanorum *majori ex parte* ad calcem deletum, says the indignant Poggius (p. 17); but his expression, too strong for the present age, must be very tenderly applied to the fifteenth century.

‡ Of the Olivetan monks, Montfaucon (p. 142) affirms this fact from the memorials of Flaminius Vacca (No. 72). They still hoped, on some future occasion, to revive and vindicate their grant.

CHAP.  
LXXI.

and conse-  
cration of  
the Coli-  
seum.

Ignorance  
and barba-  
rism of the  
Romans.

dred and twelve feet was still entire and inviolate; a triple elevation of fourscore arches, which rose to the height of one hundred and eight feet. Of the present ruin, the nephews of Paul the third are the guilty agents; and every traveller who views the Farnese palace may curse the sacrilege and luxury of these upstart princes.\* A similar reproach is applied to the Barberini; and the repetition of injury might be dreaded from every reign, till the Coliseum was placed under the safeguard of religion by the most liberal of the pontiffs, Benedict the fourteenth, who consecrated a spot which persecution and fable had stained with the blood of so many christian martyrs.†

When Petrarch first gratified his eyes with a view of those monuments, whose scattered fragments so far surpass the most eloquent descriptions, he was astonished at the supine indifference of the Romans themselves:‡ he was hum-

\* After measuring the *priscus amphitheatrum gyrus*, (Montfaucon p. 149) only adds, that it was entire under Paul III.; *tacendo clamat*. Muratori (*Annali d'Italiæ*, tom. xiv, p. 371) more freely reports the guilt of the Farnese pope, and the indignation of the Roman people. Against the nephews of Urban VIII., I have no other advice than the vulgar saying, "*Quod non fecerunt barbari, fecere Barberini*," which was perhaps suggested by the resemblance of the words.

† As an antiquarian and a priest, Montfaucon thus deprecates the ruin of the Coliseum: *Quod si non suo pre merito atque pulchritudine dignum fuisset quod improbas arceret manus, indigna res utique in locum tot martyrum cruore sacrum tantopere sævitum esse.*

‡ Yet the statutes of Rome (l. iii, c. 81, p. 182) impose a fine of 500 *scudi* on whoever shall demolish any ancient edifice, *ne ruinis civitas deformetur, et ut antiqua ædificia decorem urbis perpetuo representent.*

§ In his first visit to Rome (A. D. 1337. See *Memoires sur Petrarque*, tom. i, p. 323, &c.) Petrarch is struck with the miracle of the ruin of the Coliseum, *tantarum,*

bled rather than elated by the discovery, that except his friend Rienzi and one of the Colonna, a stranger of the Rhone was more conversant with these antiquities than the nobles and natives of the metropolis.\* The ignorance and credulity of the Romans are elaborately displayed in the old survey of the city, which was composed about the beginning of the thirteenth century; and without dwelling on the manifold errors of name and place, the legend of the capitol may provoke a smile of contempt and indignation. "The capitol," says the anonymous writer, "is so named as being the head of the world; where the consuls and senators formerly resided for the government of the city and the globe. The strong and lofty walls were covered with glass and gold, and crowned with a roof of the richest and most curious carving. Below the citadel stood a palace, of

CHAP.  
LXXI.

*tantarum, et stuporis mole obrutus .... Presentia vero, miram dictu, nihil imminuit: vere major fuit Roma majoresque sunt reliquæ quam rebar. Jam non orbem ab hac urbe domitum, sed tam sero domitum, miro. (Opp. p. 606. Familiæres, ii, 14. Joanni Columnæ).*

\* He excepts and praises the rare knowledge of John Colonna. *Qui enim hodie magis ignari rerum Romanorum, quam Romani cives? Inuitus dico nusquam minus Roma cognoscitur quam Romæ.*

† After the description of the capitol, he adds, *statim erant quot sunt mundi provinciæ; et habebat quelibet tintinnabulum ad collum. Et erant ita per magicam artem dispositæ, ut quando aliqua regio Romano imperio rebellis erat, statim imago illius provinciæ vertebat se contra illam; unde tintinnabulum resonabat quod pendebat ad collum; tuncque vates capitolii qui erant custodes senatui, &c.* He mentions an example of the Saxons and Suevi, who after they had been subdued by Agrippa, again rebelled: *tintinnabulum sonuit; sacerdos qui erat in speculo in hebdomadâ senatoribus nuntiavit; Agrippa marched back and reduced the—Persians (Anonym. in Montfaucon, p. 297, 298).*

CHAP.  
LXXI.

"gold for the greatest part, decorated with precious stones, and whose value might be esteemed at one-third of the world itself. The statues of all the provinces were arranged in order; each with a small bell suspended from its neck; and such was the contrivance of art or magic,\* that if the province rebelled against Rome, the statue turned round to that quarter of the heavens, the bell rang, the prophet of the capitol reported the prodigy, and the senate was admonished of the impending danger." A second example of less importance, though of equal absurdity, may be drawn from the two marble horses, led by two naked youths, which have since been transported from the baths of Constantine to the Quirinal hill. The groundless application of the name of Phidias and Praxiteles may perhaps be excused; but these Grecian sculptors should not have been removed above four hundred years from the age of Pericles to that of Tiberius: they should not have been transformed into two philosophers or magicians, whose nakedness was the symbol of truth and knowledge, who revealed to the emperor his most secret actions; and, after refusing all pecuniary recompence, solicited the honour of leaving this eternal monument of themselves.†

\* The same writer affirms, that Virgil captus a Romanis invisibiliter exiit, ivitque Neapolim. A Roman magician, in the eleventh century, is introduced by William of Malmesbury (*de Gestis Regum Anglorum*, l. ii, p. 86); and in the time of Flaminius Vacca (No. 81, 163), it was the vulgar belief that the strangers (the Goths) invoked the demons for the discovery of hidden treasures.

† Anonym. p. 289. Montfaucon (p. 191) justly observes, that if Alexander

Thus awake to the power of magic, the Romans were insensible to the beauties of art: no more than five statues were visible to the eyes of Poggius; and of the multitudes which chance or design had buried under the ruins, the resurrection was fortunately delayed till a safer and more enlightened age.<sup>b</sup> The Nile, which now adorns the Vatican, had been explored by some labourers, in digging a vineyard near the temple, or convent, of the Minerva; but the impatient proprietor, who was tormented by some visits of curiosity, restored the unprofitable marble to its former grave.<sup>c</sup> The discovery of a statue of Pompey, ten feet in length, was the occasion of a law-suit. It had been found under a partition-wall: the equitable judge had pronounced, that the head should be separated from the body to satisfy the claims of the contiguous owners; and the sentence would have been executed, if the intercession of a cardinal, and the liberality of a pope, had not rescued the

Alexander be represented, these statues cannot be the work of Phidias (Olympiad lxxxiii) or Praxiteles (Olympiad civ), who lived before that conqueror (Plin. Hist. Natur. xxxiv, 19).

<sup>b</sup> William of Malmshury (l. ii, p. 86, 87) relates a marvellous discovery (A. D. 1046) of Pal'as, the son of Evander, who had been slain by Turnus: the perpetual light in his sepulchre; a Latin epitaph; the corpse, yet entire, of a young giant; the enormous wound in his breast (pectus perforat iugens), &c. If this fable rests on the slightest foundation, we may pity the bodies, as well as the statues, that were exposed to the air in a barbarous age.

<sup>c</sup> Prope porticum Minervæ, statua est recubantis, cuius caput integrâ effigie tantæ magnitudinis, ut signa omnia excedat. Quidam ad plantandos arbores scrobes faciens detexit. Ad hoc visendum cum plures in dies magnis concurrerent, strepitum aduentium fastidiumque vertens, horti patronus congesta humo texit (Poggius de Varietate Fortunæ, p. 12).



CHAP. Roman hero from the hands of his barbarous  
LXXI. countrymen.<sup>4</sup>

Restora-  
tion and  
ornaments  
of the city,  
A. D. 1420,  
&c.

But the clouds of barbarism were gradually dispelled; and the peaceful authority of Martin the fifth and his successors restored the ornaments of the city as well as the order of the ecclesiastical state. The improvements of Rome, since the fifteenth century, have not been the spontaneous produce of freedom and industry. The first and most natural root of a great city is the labour and populousness of the adjacent country, which supplies the materials of subsistence, of manufactures, and of foreign trade. But the greater part of the Campagna of Rome is reduced to a dreary and desolate wilderness: the overgrown estates of the princes and the clergy are cultivated by the lazy hands of indigent and hopeless vassals; and the scanty harvests are confined or exported for the benefit of a monopoly. A second and more artificial cause of the growth of a metropolis is the residence of a monarch, the expence of a luxurious court, and the tributes of dependent provinces. Those provinces and tributes had been lost in the fall of the empire; and if some streams of the silver of Peru and the gold of Brasil have been attracted by the Vatican, the revenues of the cardinals, the fees of office, the oblations of pilgrims and clients, and the remnant of ecclesiastical taxes, afford a poor and precarious supply, which maintains however the idleness of

<sup>4</sup> See the Memorials of Flaminia Vacca, No. 57, p. 11, 12, at the end of the Roma Antica of Nardini (1704, in 4to).

the court and city. The population of Rome, far below the measure of the great capitals of Europe, does not exceed one hundred and seventy thousand inhabitants;\* and within the spacious inclosure of the walls, the largest portion of the seven hills is overspread with vineyards and ruins. The beauty and splendour of the modern city may be ascribed to the abuses of the government, to the influence of superstition. Each reign (the exceptions are rare) has been marked by the rapid elevation of a new family, enriched by the childless pontiff, at the expence of the church and country. The palaces of these fortunate nephews are the most costly monuments of elegance and servitude; the perfect arts of architecture, painting, and sculpture, have been prostituted in their service; and their galleries and gardens are decorated with the most precious works of antiquity, which taste or vanity has prompted them to collect. The ecclesiastical revenues were more decently employed by the popes themselves in the pomp of the catholic worship; but it is superfluous to enumerate their pious foundations of altars, chapels, and churches, since these lesser stars are eclipsed by the sun of the Vatican, by the dome of St. Peter, the most glorious structure that ever has been applied to the use

\* In the year 1709, the inhabitants of Rome (without including eight or ten thousand Jews) amounted to 138,568 souls (Labat Voyages en Espagne et in Italie, tom. iii, p. 217, 218). In 1740 they had increased to 146,080; and in 1765, I left them, without the Jews, 161,890. I am ignorant whether they have since continued in a progressive state.

CHAP.  
LXXI.

of religion. The fame of Julius the second, Leo the tenth, and Sixtus the fifth, is accompanied by the superior merit of Bramante and Fontana, of Raphael and Michael-Angelo ; and the same munificence which had been displayed in palaces and temples was directed with equal zeal to revive and emulate the labours of antiquity. Prostrate obelisks were raised from the ground, and erected in the most conspicuous places ; of the eleven aqueducts of the Cæsars and consuls, three were restored ; the artificial rivers were conducted over a long series of old, or of new arches, to discharge into marble basins a flood of salubrious and refreshing waters ; and the spectator, impatient to ascend the steps of St. Peter's, is detained by a column of Egyptian granite, which rises between two lofty and perpetual fountains, to the height of one hundred and twenty feet. The map, the description, the monuments, of ancient Rome have been elucidated by the diligence of the antiquarian and the student :<sup>f</sup> and the footsteps of

<sup>f</sup> The Pere Montfaucon distributes his own observations into twenty days, he should have styled them weeks, or months, of his visits to the different parts of the city (*Diarium Italicum*, c. 8-20, p. 104-301). That learned Benedictine reviews the topographers of ancient Rome ; the first efforts of Blondus, Fulvius, Martiannus, and Faunas, the superior labours of Pyrrhus Ligorius, had his learning been equal to his labours ; the writings of Onuphrius Panvinus, qui omnes obscuravit, and the recent but imperfect books of Donatus and Nardini. Yet Montfaucon still sighs for a more complete plan and description of the old city, which must be attained by the three following methods: 1. The measurement of the space and intervals of the ruins. 2. The study of inscriptions, and the places where they were found. 3. The investigation of all the acts, charters, diaries, of the

heroes, the relics, not of superstition, but of empire, are devoutly visited by a new race of pilgrims from the remote, and once savage, countries of the North

CHAP.  
LXXI.

Of these pilgrims, and of every reader, the attention will be excited by an history of the decline and fall of the Roman empire; the greatest, perhaps, and most awful scene, in the history of mankind. The various causes and progressive effects are connected with many of the events most interesting in human annals: the artful policy of the Cæsars, who long maintained the name and image of a free republic; the disorder of military despotism; the rise, establishment, and sects, of christianity; the foundation of Constantinople; the division of the monarchy; the invasion and settlements of the barbarians of Germany and Scythia; the institutions of the civil law; the character and religion of Mahoment; the temporal sovereignty of the popes; the restoration and decay of the Western empire of Charlemagne; the crusades of the Latins in the East; the conquests of the Saracens and Turks; the ruin of the Greek em-

Final conclusion.

the middle ages, which name any spot or building of Rome. The laborious work, such as Montfaucon desired, must be promoted by princely or public munificence; but the great modern plan of Nollé (A. D. 1748) would furnish a solid and accurate basis for the ancient topography of Rome.

CHAP.  
LXXI.  
.....

pire; the state and revolutions of Rome in the middle age. The historian may applaud the importance and variety of his subject; but, while he is conscious of his own imperfections, he must often accuse the deficiency of his materials. It was among the ruins of the capitol, that I first conceived the idea of a work which has amused and exercised near twenty years of my life; and which, however inadequate to my own wishes, I finally deliver to the *curiosity* and candour of the public.

LAUSANNE,  
June 27, 1789.

# GENERAL INDEX.

N. B. The Roman Numerals refer to the Volume, and the Figures to the Page.

## A.

- ABAN**, the Saracen, heroism of his widow, ix, 398.
- Abbasides**, elevation of the house of, to the office of caliph of the Saracens, x, 28.
- Abdallah**, the Saracen, his excursion to plunder the fair of Abyla, ix, 400. His African expedition, 401.
- Abdalmalek**, caliph of the Saracens, refuses tribute to the emperor of Constantinople, and establishes a national mint, x, 7.
- Abdetrakman**, the Saracen, establishes his throne at Cordova in Spain, x, 34. Splendour of his court, 37. His estimate of his happiness, 39.
- Abdelaziz**, the Saracen, his treaty with Theodemir the Gothic prince of Spain, ix, 483, 484. His death, 487.
- Abderame**, his expedition to France, and victories there, x, 21. His death, 26.
- Abdol Motaleb**, the grandfather of the prophet Mahomet, his history, ix, 263.
- Abgarus**, enquiry into the authenticity of his correspondence with Jesus Christ, ix, 117.
- Abgarus**, the last king of Edessa, sent in chains to Rome, i, 336.
- Abiavius**, the confidential prefect under Constantine the Great, a conspiracy formed against him on that emperor's death, iii, 130. Is put to death, 132.
- Abu Ayub**, his history, and the veneration paid to his memory by the Mahometans, x, 5; xii, 238.
- Abubeker**, the friend of Mahomet, is one of his first converts, ix, 283. Flies from Mecca with him, 288. Succeeds Mahomet as caliph of the Saracens, 332. His character, 358.
- Abu Cnab** commands the Andalusian Moors, who subdued the island of Crete, x, 58.
- Abu Sophian**, prince of Mecca, conspires the death of Mahomet, ix, 288. Battles of Beder and Ohud, 298-301. Besieges Medina without success, 301. Surrenders Mecca to Mahomet, and receives him as a prophet, 307.
- Abu Taher**, the Carmathian, pillages Mecca, x, 77.
- Abulfeda**, his account of the splendour of the caliph Mootader, x, 37.
- Abulpharagius**, primate of the eastern Jacobites, some account of, viii, 366. His encomium on wisdom and learning, x, 42.

- Aboulantius*, general of the East, and patron of the eunuch Eutropius, is disgraced and exiled by him, v, 376.
- Abyla*, the fair of, plundered by the Saracens, ix, 403.
- Abyssinia*, the inhabitants of, described, vii, 340. Their alliance with the emperor Justinian, 343. Ecclesiastical history, of viii, 369.
- Accius*, bishop of Amida, an uncommon instance of episcopal benevolence, v, 423.
- Achaia*, its extent, i, 38.
- Acre*, the memorable siege of, by the crusaders, xi, 139. Final loss of, 164.
- Actiones*, institutes of Justinian respecting, viii, 82.
- Actium*, a review of Roman affairs after the battle of, i, 95.
- Adonctus*, the only martyr of distinction during the persecution under Diocletian, ii, 479.
- Adolphus*, the brother of Alaric, brings him a reinforcement of troops, v, 294. Is made count of the domestics to the new emperor Attalus, 303. Succeeds his brother as king of the Goths, and concludes a peace with Honorius, 327.
- Adoption*, the two kinds of, under the Greek empire, xi, 48, *note*.
- Adoration* of the Roman emperor, custom of, and derivation of the term, x, 124.
- Adorno*, the Genoese governor of Phocæa, conveys Amurath II. from Asia to Europe, xii, 52.
- Adrian I.* Pope, his alliance with Charlemagne against the Lombards, ix, 152. His reception of Charlemagne at Rome, 155. Asserts the fictitious domation of Constantine the Great, 161.
- Adultery*, distinctions of, and how punished by Augustus, viii, 99. By the Christian emperors, 101.
- Ælia Capitolina* founded on Mount Sion, by Hadrian, ii, 275.
- Ælius Pætus*, his *Tripartite*, the oldest work of Roman jurisprudence, viii, 25.
- Æmilianus*, governor of Pannonia and Mæsia, routs the barbarous invaders of the empire, and is declared emperor by the troops, i, 408.
- Æneas* of Gaza his attestation of the miraculous gift of speech to the catholic confessors of T'ipasa, whose tongues had been cut out, vi, 268.
- Æneas Silvius*, his account of the impracticability of an European crusade against the Turks, xii, 248. His epigram on the destruction of ancient buildings of Rome, 406, *note*.
- Æra* of the world, remarkable epochs in, pointed out, vii, 154.
- Gelalæan of the Turks, when settled, x, 366.
- Aerial* tribute, in the eastern empire, what, vii, 106.
- Ætius*, surnamed the Atheist, his character and adventures, iii, 337, 351, 374, *note*.
- The Roman general under Valentinian III. his character, vi, 9. His treacherous scheme to ruin count Boniface, 11. Is forced to retire into Pannonia, 26. His invitation of the Huns into the empire, 39. Seizes the administration of the Western empire, 89. His character as given by Renatus a contemporary historian, 90. Employs the Huns and Alani in the defence of Gaul, 92. Concludes a peace with Theodoric, 97. Raises the siege of Orleans, 110. Battle of Chalons, 112. His prudence on the invasion of Italy by Attila, 129. Is murdered by Valentinian, 138.

*Africa*, its situation and revolutions, i, 41. Great revenue raised from, by the Romans, 258. Progress of Christianity there, iii, 364.

— Is distracted with religious discord in the time of Constantine the Great, iii, 307. Character and revolt of the Circumcellions, 396. Oppressions of under the government of count Rómanus, iv, 289. General state of Africa, 306.

— Revolt of count Boniface there, vi, 11. Arrival of Genserik king of the Vandals, 14. Persecution of the Donatists, 16. Devastations of, by the Vandals, 20. Carthage surprised by Genserik, 28. Persecution of the Catholics, 277.

— Expedition of Belisarius to, vii, 168. Is recovered by the Romans, 186. The government of, settled by Justinian, 187. Revolt of the troops there, under Stotza, 349. Devastation of the war, 353.

— Invasion of, by the Saracens, ix, 450. Conquest of, by Akbah, 456. Decline and extinction of Christianity there, 496. Revolt and independence of the Saracens there, x, 79.

*Aglabites*, the Saracen dynasty of, x, 79.

*Aglæ*, a Roman lady, patronises St. Boniface, ii, 474.

*Agricola*, review of his conduct in Britain, i, 7.

*Agriculture*, great improvement of, in the western countries of the Roman empire, i, 84. State of, in the Eastern empire, under Justinian, iv, 70.

*Ajax*, the sepulchre of, how distinguished, iii, 11.

*Aiznadin*, battle of, between the Saracens and the Greeks, ix, 399.

*Akbah*, the Saracen, his exploits in Africa, ix, 456.

*Alani*, occasion of these people invading Asia, ii, 68. Conquest of, by the Huns, iv, 370. Join the Goths who had emigrated into Thrace, 394. See *Goths and Vandals*.

*Alaric*, the Goth, learns the art of war under Theodosius the Great, v, 80. Becomes the leader of the Gothic revolt, and ravages Greece, 178. Escapes from Stilicho, 186. Is appointed master general of the Eastern Myricum, 188. His invasion of Italy, 190. Is defeated by Stilicho at Pollentia, 199. Is driven out of Italy, 203. Is, by treaty with Honorius, declared master general of the Roman armies throughout the præfecture of Myricum, 234. His pleas and motives for marching to Rome, 252. Encamps under the walls of that city, 254. Accepts a ransom, and raises the siege, 291. His negotiation with the emperor Honorius, 296. His second siege of Rome, 301. Places Attalus on the Imperial throne, 303. Degrades him, 306. Seizes the city of Rome, 308. His sack of Rome compared with that by the emperor Charles V. 320. Retires from Rome, and ravages Italy, 322. His death and burial, 326.

*Alaric II*, king of the Goths, his overthrow by Clovis king of the Franks, vi, 326.

*Alberic*, the son of Marozia, his revolt and government of Rome, ix, 202.

*Albigensis* of France, persecution of, x, 186.

*Alboin*, king of the Lombards, his history, viii, 117. His alliance with the Avars against the Gepidæ, 119, 120. Reduces the Gepidæ, 120. He undertakes the conquest of Italy, 122. Over-runs what is now called Lombardy, 126. Assumes the regal title there, 127, 128. Takes Pavia, and makes it his capital city, 128, 129. Is murdered at the instigation of his queen Rosamond, 129.

*Alchemy*, the books of, in Egypt, destroyed by Diocletian, ii, 137.



- Alemanni*, the origin and warlike spirit of, i, 417. Are driven out of Italy by the senate and people, 418. Invade the empire under Aurelianus, ii, 24. Are totally routed, 24. Gaul delivered from their depredations by Constantius Chlorus, 131.
- invade and establish themselves in Gaul, iii, 211. Are defeated at Strasburgh by Julian, 231. Are reduced by Julian in his expeditions beyond the Rhine, 227. Invade Gaul under the Emperor Valentinian, iv, 275. Are reduced by Jovinus, 277. And chastised by Valentinian, 281.
- are subdued by Clovis, king of the Franks, vi, 319.
- Aleppo*, siege and capture of; by the Saracens, ix, 416. Is recovered by the Greeks, x, 90. Is taken and sacked by Tamerlane, xii, 21.
- Alexander III*, pope, establishes the papal election in the college of cardinals, xii, 295.
- Alexander*, archbishop of Alexandria, excommunicates Arius for his heresy, iii, 326.
- Alexander Severus*, is declared Caesar by the emperor Elagabalus, i, 238. Is raised to the throne, 240. Examination into his pretended victory over Artaxerxes, 337. Shewed a regard for the Christian religion, ii, 438.
- Alexandria*, a general massacre there, by order of the emperor Caracalla, i, 219. The city described, 452. Is ruined by ridiculous intestine commotions, 453. By famine and pestilence, 456. Is besieged and taken by Diocletian, ii, 134. The Christian theology reduced to a systematical form in the school of, 356. Number of martyrs who suffered there in the persecution by Decius, 419.
- the theological system of Plato taught in the school of, and received by the Jews there, iii, 313. Questions concerning the nature of the Trinity, agitated in the philosophical and Christian schools of, 319, 326. History of the archbishop St. Athanasius, 353. Outrages attending his expulsion and the establishment of his successor, George of Cappadocia, 375. The city distracted by pious factions, 386. Disgraceful life and tragical death of George of Cappadocia, iv, 127. Restoration of Athanasius, 131. Athanasius banished by Julian, 132. Suffers greatly by an earthquake, 335.
- Alexandria*, history of the temple of Serapis there, v, 108. This temple, and the famous library, destroyed by Bishop Theophilus, 111.
- is taken by Amrou the Saracen, ix, 436. The famous library destroyed, 440.
- Alexius Angelus*, his usurpation of the Greek empire, and character xi, 181. Flies before the crusaders, 212.
- Alexius I, Comnenus*, emperor of Constantinople, ix, 84. New titles of dignity invented by him, 119. Battle of Durazzo, x, 285. Solicits the aid of the emperor Henry III, 297.
- solicits the aid of the Christian princes against the Turks, xi, 6. His suspicious policy on the arrival of the crusaders, 45, 46. Exact homage from them, 47. Profits by the success of the crusaders, 90.
- Alexius II, Comnenus* emperor of Constantinople, ix, 94.
- Alexius Strategopulus*, the Greek general, retakes Constantinople from the Latins, xi, 278.
- Alexius*, the son of Isaac Angelus, his escape from his uncle, who had deposed his father, xi, 181. His treaty with the crusaders for his restoration, 198. Restoration of his father 213. His death 221.

- Alfred* sends an embassy to the shrine of St. Thomas in India, viii, 343.
- Algebra*, by whom invented, x, 46.
- Al* joins Mahomet in his prophetic mission, ix, 285. His heroism, 306. His character, 320. Is chosen caliph of the Saracens, 333. Devotion paid at his tomb, 341. His posterity, 347.
- Aligern* defends Cumæ, for his brother Teias, king of the Goths, vii, 300. Is reduced, 392.
- Allectus* murders Carausius, and usurps his station, ii, 127.
- Alp Arslan*, sultan of the Turks, his reign, x, 349.
- Alpyius*, governor of Britain, is commissioned by the emperor Julian to rebuild the temple of Jerusalem, iv, 103.
- Amala*, king of the Goths, his high credit among them, i, 394.
- Amalasontha*, queen of Italy, her history and character, vii, 206. Her death, 210.
- Amalphi*, description of the city, and its commerce, x, 277.
- Amazons*, improbability of any society of, ii, 46, *note*.
- Ambition*, reflections on the violence, and various operations of that passion, ix, 107.
- Ambrose* St. composes a treatise on the Trinity, for the use of the emperor Gratian, v, 4, *note*. His birth, and promotion to the archbishopric of Milan, 38. Opposes the Arian worship of the empress Justina, 39. Refuses obedience to the Imperial power, 45. Controls the emperor Theodosius, 68, 69. Imposes penance on Theodosius for his cruel treatment of Thessalonica, 74. Employed his influence over Gratian and Theodosius, to inspire them with maxims of persecution, 91. Opposes Symmachus, the advocate for the old Pagan religion, 99. Comforts the citizens of Florence with a dream, when besieged by Radagaisus, 218.
- Amida*, siege of, by Sapor king of Persia, iii, 205. Receives the fugitive inhabitants of Nisibis, iv, 220. Is besieged and taken by Cabades king of Persia, vii, 138.
- Amir*, prince of Ionia, his character, and passage into Europe, xi, 434.
- Ammianus* the historian, his religious character of the emperor Constantius, iii, 350. His remark on the enmity of Christians towards each other, 400. His account of the fiery obstructions to restoring the temple of Jerusalem, iv, 108. His account of the hostile contest of Damascus and Ursinus for the bishopric of Rome, iv, 272. Testimony in favour of his historical merit, 422. His character of the nobles of Rome, v, 285.
- Ammonius*, the mathematician, his measurement of the circuit of Rome, v, 285.
- Ammonius*, the monk of Alexandria, his martyrdom, viii, 280.
- Amorium*, siege and destruction of, by the caliph Motassem, x, 69.
- Amphilocus*, bishop of Iconium, gains the favour of the Emperor Theodosius by an orthodox *bon mot*, v, 16.
- Amphitheatre* at Rome, a description of, ii, 103, xii, 413.
- Amron*, his birth and character, ix, 427. His invasion and conquest of Egypt, 429. His administration there, 445. His description of the country, 446.
- Amurath I.* sultan of the Turks, his reign, xi, 434.
- Amurath II.* sultan, his reign and character, xii, 146.
- Anachorets*, in monkish history, described, vi, 258.
- Anacletus* pope, his Jewish extraction, xii, 309.

- Anastasius I.* marries the empress Ariadne, vii, 6. His war with Theodoric, the Ostrogoth king of Italy, 24. His economy celebrated, 101. His long wall from the Propontis to the Buxine, 129. Is humbled by the Catholic clergy, viii, 316.
- Anastasius II.* emperor of Constantinople, ix, 24. His preparation of defence against the Saracens, x, 8.
- Anastasiu*, St. his brief history and martyrdom, viii, 228, *note*.
- Anatho*, the city of, on the banks of the Euphrates, described, iv, 164.
- Andalusia*, derivation of the name of that province, ix, 469, *note*.
- Andronicus*, president of Lybia, excommunicated by Synesius bishop of Ptolemais, iii, 297, 298.
- Andronicus Comnenus* his character, and first adventures, ix, 92. Seizes the empire of Constantinople, 104. His unhappy fate, 107.
- Andronicus* the elder, emperor of Constantinople, his superstition, xi, 350. His war with his grandson, and abdication, 359.
- Andronicus* the younger, emperor of Constantinople, his licentious character, xi, 350. His civil war against his grandfather, 357. His reign, 361. Is vanquished and wounded by Sultan Orchan, 427. His private application to Pope Benedict of Rome, xii, 64.
- Angora*, battle of, between Tamerlane and Bajazet, xii, 64.
- Anianus*, bishop of Orleans, his pious anxiety for the relief of that city, when besieged by Atilla the Hun, vi, 108.
- Anician*, family at Rome, brief history of, v, 257.
- Anne Commena*, character of her history of her father, Alexius I, emperor of Constantinople, ix, 84. Her conspiracy against her brother John, 87.
- Anthemius*, emperor of the West, his descent and investiture by Leo the Great, vi, 191. His election confirmed at Rome, 192. Is killed in the sack of Rome by Ricimer, 214, 215.
- Anthemius*, prefect of the East, character of his administration, in the minority of the emperor Theodosius the younger, v, 409, 410.
- Anthemius* the architect, instances of his great knowledge in mechanics, vii, 115. Forms the design of the church of St. Sophia at Constantinople, 117.
- Anthony*, St. father of the Egyptian monks, his history, vi, 237.
- Anthropomorphites*, among the early Christians, personifiers of the Deity, viii, 269.
- Antioch*, taken and destroyed by Sapor king of Persia, i, 438. Flourishing state of the Christian church there, in the reign of Theodosius, ii, 354.
- history of the body of St. Babylas, bishop of, iv, 122. The cathedral of, shut up, and its wealth confiscated, by the emperor Julian, 123. Licentious manner of the citizens, 144. Popular discontents during the residence of Julian there, 146.
- sedition there, against the emperor Theodosius, v, 59. The city pardoned, 64.
- is taken, and ruined, by Chosroes king of Persia, vii, 313. Great destruction there by an earthquake, 417. Is again seized by Chosroes II, viii, 220.
- is reduced by the Saracens, and ransomed, ix, 419. Is recovered by the Greeks, x, 90.
- besieged and taken by the first crusaders, xi, 68.

- Antonia**, the wife of Belisarius, her character, vii, 164. Examines and convicts Pope Sylvester of treachery, 238. Her activity during the siege of Rome, 241. Her secret history, 261. Founda a convent for her retreat, 408.
- Antoninus**, a Roman refugee at the court of Sapor king of Persia, stimulates him to an invasion of the Roman provinces, iii, 202.
- Antoninus Pius**, his character, and that of Hadrian, compared, i, 12. Is adopted by Hadrian, 122.
- Antoninus Marcus**, his defensive wars, i, 13. Is adopted by Pius at the instance of Hadrian, 123. His character, 135. His war against the united Germans, 381. Suspicious story of his edict in favour of the Christians, ii, 435.
- Aper**, *Arrius*, pretorian prefect, and father-in-law to the emperor Numerian, is killed by Diocletian as the presumptive murderer of that prince, ii, 108.
- Apharbas**, the Persian, his embassy from Narses king of Persia to the emperor Galerius, ii, 149.
- Apocalypse**, why now admitted into the canon of the Scriptures, ii, 299, *note*.
- Apocaucus**, admiral of Constantinople, his confederacy against John Cantacuzene, xi, 369. His death, 371.
- Apollinarius**, bishop of Laodicea, his hypothesis of the divine incarnation of Jesus Christ, viii, 271.
- Apollinarius**, patriarch of Alexandria, butchers his flock in defence of the Catholic doctrine of the incarnation, viii, 362.
- Apollonius** of Tyana, his doubtful character, ii, 37, *note*.
- Apotheosis** of the Roman emperors, how this custom was introduced, i, 111.
- Aspar**, dethrones Leontius emperor of Constantinople, and usurps his place, ix, 19.
- Apulia**, is conquered by the Normans, x, 260. Is confirmed to them by papal grant, 267.
- Aquileia**, besieged by the emperor Maximin, i, 296. Is taken and destroyed by Attila king of the Huns, vi, 124.
- Aquitain**, is settled by the Goths, under their king Wallia, v, 355. Is conquered by Clovis king of the Franks, vi, 329.
- Arabia**, its situation, soil, and climate, ix, 219. Its division into the *Sandy*, the *Stony*, and the *Happy*, 222. The pastoral Arabs, 223. Their horses and camels, 224, 225. Cities of, 226. Manners and customs of the Arabs, 228. Their language, 239. Their benevolence, 242. History and description of the Caaba of Mecca, 245. Religions, 249. Life and doctrine of Mahomet, 253. Conquest of, by Mahomet, 309. Character of the caliphs, 357. Rapid conquests of, 361. Limits of their conquests, x, 1. Three caliphs established, x, 34. Introduction of learning among the Arabians, 41. Their progress in the sciences, 44. Their literary deficiencies, 50. Decline and fall of the caliphs, 77, 78.
- Arbeto**, a veteran under Constantine the Great, leaves his retirement to oppose the usurper Procopius, iv, 248.
- Arbogastes**, the Frank, his military promotion under Theodosius in Gaul, and conspiracy against Valentinian the younger, v, 77. Is defeated by Theodosius, and kills himself, v, 84, 85.
- Arcadius**, son of the emperor Theodosius, succeeds to the empire of the East, v, 137. His magnificence, 369. Extent of his dominions, 370. Administration of his favourite eunuch Eutropius, 371. His cruel law against treason, 379. Signs the condemna-

- tion of Eutropius, 393. His interview with the revolted Tribigild and Gainas, 399, 390. His death, and supposed testament, 400, 408.
- Architecture*, Roman, the general magnificence of, indicated by the existing ruins, i, 70.
- Ardaburius*, his expedition to Italy, to reduce the usurper John, vi, 4.
- Arguments*, the object of their expedition to Colchoa, vii, 319.
- Ariadne*, daughter of the emperor Leo, and wife of Zeno, her character, and marriage afterward with Anastasius, vii, 6.
- Arii*, a tribe of the Lygians, their terrific mode of waging war, ii, 78.
- Arintheus* is appointed general of the horse by the emperor Julian on his Persian expedition, iv, 162. Distinguishes himself against the usurper Procopius, 248.
- Ariovistus* seizes two-thirds of the lands of the Sequani in Gaul, for himself and his German follower, vi, 345.
- Aristobulus*, principal minister of the house of Carus, is received into confidence by the emperor Diocletian, ii, 114.
- Aristotle*, his logic better adapted to the detection of error, than for the discovery of truth, x, 40.
- Arius* is excommunicated for heretical notions concerning the Trinity, iii, 326. Strength of his party, *ibid*. His opinions examined in the council of Nice, 330. Account of Arian sects, 336. Council of Rimini, 341. His banishment and recall, 345, 347. His suspicious death, 347.
- the Arians persecute the Catholics in Africa, vi, 263.
- Armenia* is seized by Sapor king of Persia, i, 435. Tiridates restored, ii, 139. He is again expelled by the Persians, 144. Is resigned to Tiridates by treaty between the Romans and Persians, 164.
- is rendered tributary to Persia, on the death of Tiridates, iii, 137. Character of Arsaces Tiranus, king of, and his conduct toward the emperor Julian, iv, 157, 158. Is reduced by Sapor to a Persian province, 309.
- its distractions and division between the Persians and the Romans, v, 424.
- history of Christianity there, viii, 357, 358.
- Armies* of the eastern empire, state of, under the emperor Maurice, viii, 203.
- Armorica*, the provinces of, form a free government independent of the Romans, v, 359. Submits to Clovis king of the Franks, vi, 319. Settlement of Britons in, 386.
- Armour*, defensive, is laid aside by the Romans, and adopted by the barbarians, v, 89.
- Arnold* of Brescia, his heresy and history, xii, 266.
- Aragon*, derivation of the name of that province, i, 31, *note*.
- Arrian*, his visit to, and description of, Colchoa, vii, 327.
- Arsaces Tiranus*, king of Armenia, his character, and disaffection to the emperor Julian, iv, 157, 158. Withdraws his troops treacherously from the Roman service, 186. His disastrous end, 310.
- Arsenius*, patriarch of Constantinople, excommunicates the emperor Michael Palæologus, xi, 320. Faction of the Arsenites, 321.
- Artaban*, king of Parthia, is defeated and slain by Artaxerxes king of Persia, i, 318.
- his conspiracy against the emperor Justinian, vii, 374. Is intrusted with the conduct of the armament sent to Italy, 378.
- Artasires*, king of Armenia, is deposed by the Persians at the instigation of his own subjects, v, 425.

- Artaxerxes*, his revolt against the Greek emperor Constantine V. at Constantinople, ix, 128.
- Artaxerxes* restores the Persian monarchy, i, 318. Prohibits every worship but that of Zoroaster, 328. His war with the Romans, 337. His character and maxims, 341.
- Artemius*, duke of Egypt, under Constantius, is condemned to death under Julian, for cruelty and corruption, iv, 49.
- Arthur*, king of the Britons, his history obscured by monkish fictions, vi, 383.
- Arvandus*, pretorian prefect of Gaul, his trial and condemnation by the Roman senate, vi, 206.
- Ascalon*, battle of, between Godfrey king of Jerusalem and the sultan of Egypt, xi, 85.
- Ascectics*, in ecclesiastical history, account of, vi, 234.
- Asclepiodatus* reduces and kills the British usurper Allectus, ii, 128.
- Asia*, summary view of the revolutions in that quarter of the world, i, 316.
- Asia Minor* described, i, 38. Amount of its tribute to Rome, 257. Is conquered by the Turks, x, 367.
- Asiarch*, the nature of this office among the ancient pagans; ii, 348, *note*.
- Aspar* is commissioned by Theodosius the younger to conduct Valentinian III. to Italy, vi, 4. Places his steward Leo on the throne of the eastern empire, 188. He and his sons murdered by Leo, vii, 4.
- Assassins*, the principality of, destroyed by the Moguls, xi, 408.
- Assemblies* of the people abolished under the Roman emperors, i, 108. The nature of, among the ancient Germans, 362.
- Assyria*, the province of, described, iv, 166. Is invaded by the emperor Julian, 169. His retreat, 193.
- Astarte*, her image brought from Carthage to Rome, as a spouse for Elagabalus, i, 235.
- Astolphus*, king of the Lombards, takes the city of Ravenna, and attacks Rome, ix, 146. Is repelled by Pepin king of France, 148.
- Astrology*, why cultivated by the Arabian astronomers, x, 48.
- Athalaric*, the son of Amalasontha queen of Italy, his education and character, vii, 208.
- Athalaric* the Gothic chief, his war against the emperor Valens, iv, 323. His alliance with Theodosius, his death and funeral, 428.
- Athanasius*, St. confesses his understanding bewildered by meditating on the divinity of the Logos, iii, 320. General view of his opinions, 330. Is banished, 347. His character and adventures, 353; iv, 131, 225, 266. Was not the author of the famous creed under his name, vi, 286, *note*.
- Athanasius*, patriarch of Constantinople, his contests with the Greek emperor Andronicus the elder, xi, 350.
- Athenais*, daughter of the philosopher Leontius. *See Eudocia*.
- Athens*, the libraries in that city, why said to have been spared by the Goths, i, 434. Naval strength of the republic of, during its prosperity, ii, 254, *note*.
- is laid under contribution by Alaric the Goth, v, 180.
- review of the philosophical history of, vii, 143. The schools of, silenced by the emperor Justinian, 150.
- revolutions of, after the crusades, and its present state, xi, 344.
- Attes*, mount, beatific visions of the monks of, xi, 379.

*Atlantic Ocean*, derivation of its name, i, 42.

*Atacutti*, a Caledonian tribe of cannibals, account of, iv, 296.

*Attalus*, prefect of Rome, is chosen emperor by the senate, under the influence of Alaric, v, 303. Is publicly degraded, 306. His future fortune, 346.

*Attalus*, a noble youth of Auvergne, his adventures, vi, 357.

*Attila*, the Hun, vi, 40. Description of his person and character, 41. His conquests, 46. His treatment of his captives, 55. Imposes terms of peace on Theodosius the younger, 61. Oppresses Theodosius by his ambassadors, 65. Description of his royal residence, 72. His reception of the ambassadors of Theodosius, 75. His behaviour on discovering the scheme of Theodosius to get him assassinated, 82. His haughty messages to the emperors of the East and West, 87. His invasion of Gaul, 103. His oration to his troops on the approach of Ætius and Theodoric, 114. Battle of Chalons, 116. His invasion of Italy, 122. His retreat purchased by Valentinian, 131. His death, 132.

*Atys and Cybele*, the fable of, allegorized by the pen of Julian, iv, 71.

*Avars* are discomfited by the Turks, vii, 289. Their embassy to the emperor Justinian, 291. Their conquests in Poland and Germany, 292. Their embassy to Justin II. viii, 115. They join the Lombards against the Gepids, 119. Pride, policy, and power, of their chagan Baian, 194. Their conquests, 199. Invest Constantinople, 243.

*Averrus*, his religious infidelity, how far justifiable, x, 61, note.

*Avessa*, a town near Naples, built as a settlement for the Normans, x, 257.

*Augurs*, Roman, their number and peculiar office, v, 92.

*Augusta*, his account of the miracle wrought by the body of St. Stephen, v, 129. Celebrates the piety of the Goths in the sacking of Rome, 311. Approves the persecution of the Donatists of Africa, vi, 17. His death, character, and writings, 22. History of his relicts, vii, 185, note.

*Augustulus*, son of the patrician Orestes, is chosen emperor of the West, vi, 219. Is deposed by Odoacer, 221. His banishment to the Lucullan villa in Campania, 226.

*Augustus*, emperor, his moderate exercise of power, i, 2. Is imitated by his successors, 4. His naval regulations, 29. His division of Gaul, 32. His situation after the battle of Actium, 95. He reforms the senate, 97. Procures a senatorial grant of the imperial dignity, 98. Division of the provinces between him and the senate, 103. Is allowed his military command and guards in the city of Rome, 103. Obtains the consular and tribunitial offices for life, 104. His character and policy, 114. Adopts Tiberius, 119. Formed an accurate register of the revenues and expences of the empire, 237. Taxes instituted by him, 260. His naval establishment at Ravenna, v, 208.

*Augustus and Caesar*, those titles explained and discriminated, i, 113.

*Avenus*, his character and embassy from Valentinian III to Attila king of the Huns, vi, 130.

*Avignon*, the holy see how transferred from Rome to that city, xii, 302. Return of Pope Urban, V to Rome, 359.

*Avitus*, his embassy from Ætius to Theodoric, king of the Visigoths, vi, 116. Assumes the empire, 156. His deposition and death, 163, 165.

- Aurelian*, emperor, his birth and services, ii, 15. His expedition against Palmyra, 37. His triumph, 45. His cruelty, and death, 54, 55.
- Aurengzebe*, account of his immense camp, i, 333, *note*.
- Aureolus* is invested with the purple on the Upper Danube, ii, 2.
- Ausanius*, the tutor of the emperor Gratian, his promotions, v, 3, *note*.
- Autharis* king of the Lombards in Italy, his wars with the Franks, viii, 144. His adventurous gallantry, 153.
- Autun*, the city of, stormed and plundered by the legions in Gaul, ii, 32.
- Auvergne*, province and city of, in Gaul, revolutions of, vi, 354.
- Auxiliaries*, barbarian, fatal consequences of their admission into the Roman armies, iii, 66.
- Azuch*, a Turkish slave, his generous friendship to the princess Anne Comnena, ix, 87. And to Manuel Comnenus, 98.
- Azimutium*, the citizens of, defend their privileges against Peter, brother of the eastern emperor Maurice, viii, 201, 202.
- Arimus*, remarkable spirit shewn by the citizens of, against Attila and his Huns, vi, 63.

## B

- Baalbec*, description of the ruins of, ix, 404.
- Babylas*, St. bishop of Antioch, his posthumous history, iv, 121.
- Bagauds*, in Gaul, revolt of, its occasion, and suppression by Maximian, ii, 120.
- Bagdad* becomes the royal residence of the Abbassides, x, 36. Derivation of the name, 36, *note*. The fallen state of the caliphs of, 42. The city of, stormed and sacked by the Moguls, xi, 402.
- Bahram*, the Persian general, his character and exploits, viii, 181. Is provoked to rebellion, 186. Dethrones Chosroes, 188. His usurpation and death, 190.
- Baian*, chagan of the Avars, his policy, and power, viii, 194. His perfidious seizure of Sirmium and Singidunum, 197. His conquests, 199. His treacherous attempt to seize the Emperor Heraclius, 238. Invests Constantinople in conjunction with the Persians, 242. Retires, 245.
- Bajazet I.* sultan of the Turks, his reign, xi, 432. His correspondence with Tamerlane, xii, 17. Is defeated and captured by Tamerlane, 28. Inquiry into the story of the iron cage, 29. His sons, 46.
- Balbinus* elected joint emperor with Maximus, by the senate, on the deaths of the two Gordians, i, 291.
- Baldwin*, count of Flanders, engages in the fourth crusade, xi, 187. Is chosen emperor of Constantinople, 238. Is taken prisoner by Calo John, king of the Bulgarians, 254. His death, 256.
- Baldwin II.* emperor of Constantinople, xi, 267. His distresses and expedients, 268. His expulsion from that city, 280.
- Baldwin*, brother of Godfrey of Bouillon, accompanies him on the first crusade, xi, 31. Founde the principality of Edessa, 62.
- Baltic Sea*, progressive subsidence of the water of, i, 346, *note*. His the Romans acquired a knowledge of the naval powers of, iv, 286, *note*.
- Baptism*, theory and practice of, among the primitive Christians, iii, 272.
- Barbary*, the name of that country, whence derived, ix, 465, *note*. The Moors of, converted to the Mahometan faith, 365.
- Barbatio*, general of infantry in Gaul under Julian, his misconduct, iii, 221.
- Bashkebas*, his rebellion against the emperor Hadrian, ii, 378.



- Bards**, Celtic, their power of exciting a martial enthusiasm in the people, i, 374.
- Bards**, British, their peculiar office and duties, vi, 389.
- Bardas**, Caesar, one of the restorers of learning, x, 457.
- Bari** is taken from the Saracens by the joint efforts of the Latin and Greek empires, x, 246.
- Barlaam**, a Calabrian monk, his dispute with the Greek theologians about the light of mount Thabor, xi, 378. His embassy to Rome, from Andronicus the younger, xii, 64. His literary character, 118.
- Basil I.** the Macedonian, emperor of Constantinople, ix, 48. Reduces the Paulicians, x, 180.
- Basil II.** emperor of Constantinople, ix, 67. His great wealth. x, 201. His inhuman treatment of the Bulgarians, *ibid*.
- Basil**, archbishop of Caesarea, no evidence of his having been persecuted by the emperor Valens, iv, 267. Insults his friend Gregory Nazianzen, under the appearance of promotion, v, 19. The father of the monks of Pontus, vi, 240.
- Basiliscus**, brother of the empress Verina, is intrusted with the command of the armament sent against the Vandals in Africa, vi, 199. His fleet destroyed by Genseric, 201. His promotion to the empire, and death, vii, 5.
- Basilius**, high priest of the sun, his parentage, i, 229. Is proclaimed emperor at Emesa, *ibid*. See *Elagabalus*.
- Basilius**, brother-in-law to Constantine, revolts against him, ii, 242.
- Bassora**, its foundation and situation, ix, 369.
- Baths**, public, of Rome, described, v, 280.
- Batna**, reception of the emperor Julian there, iv, 154.
- Beasts**, wild, the variety of, introduced in the circus, for the public games at Rome, ii, 101.
- Beausebre**, M. de, character of his *Histoire Critique du Manichisme*, viii, 260, *note*.
- Beder**, battle of, between Mahomet and the Korish of Mecca, ix, 299.
- Bedouens** of Arabia, their mode of life, ix, 223.
- Bees**, remarks on the structure of their combs and cells, x, 42, *note*.
- Belisarius**, his birth and military promotion, vii, 161. Is appointed by Justinian to conduct the African war, 164. Embarkation of his troops, 167. Lands in Africa, 171. Defeats Gelimer, 176. Is received into Carthage, 177. Second defeat of Gelimer, 184. Reduction of Africa, 186. Surrender of Gelimer, 191. His triumphant return to Constantinople, 194. Is declared sole consul, 195. He menaces the Ostrogoths of Italy, 205. He seizes Sicily, 212. Invades Italy, 217. Takes Naples, 220. He enters Rome, 234. He is besieged in Rome by the Goths, *ibid*. The siege raised, 246. Causes Constantine, one of his generals, to be killed, 247. Siege of Ravenna, 253. Takes Ravenna by stratagem, 256. Returns to Constantinople, 258. His character and behaviour, 269. Scandalous life of his wife Antonina, 261. His disgrace and submission, 267. Is sent into the East to oppose Chosroes king of Persia, 315. His politic reception of the Persian ambassadors, 316. His second campaign in Italy, 360. His ineffectual attempt to raise the siege of Rome, 364. Dissuades Totila from destroying Rome, 369. Recovers the city, 370. His final recall from Italy, 372. Rescues Constantinople from the Bulgarians, 404. His disgrace and death, 407.
- Benefice**, in feudal language, explained, vi, 348.
- Benevento**, battle of, between Charles of Anjou, and Mainfroy the Sicilian usurper, xi, 331.
- Beneventum**, anecdotes relating to the siege of, x, 250.

- Benjamin* of Tudela, his account of the riches of Constantinople, x, 112.
- Berea*, of Aleppo, reception of the emperor Julian there, iv, 164.
- Bernard*, St. his character and influence in promoting the second crusade, xi, 114. His character of the Romans, xii, 265.
- Berytus*, account of the law-school established there, iii, 53. Is destroyed by an earthquake, vii, 417.
- Bernier*, his account of the camp of Aurengzebe, i, 333, *note*.
- Bessarion*, Cardinal, his character, xii, 127.
- Bassus*, governor of Rome for Justinian, his rapacity during the siege of that city by Totila the Goth, vii, 362. Occasions the loss of Rome, 366.
- Bezabde* is taken and garrisoned by Sapor king of Persia, iii, 240. Is ineffectually besieged by Constantius, 212.
- Bindoes*, a Sassanian prince deposes Hormous king of Persia, viii, 184.
- Birthright*, the least invidious of all human distinctions, i, 271.
- Bishops*, among the primitive Christians, the office of, explained, ii, 326. Progress of episcopal authority, 330. Assumed dignity of episcopal government 345.
- number of, at the time of Constantine the Great, iii, 283. Mode of their election, 284. Their power of ordination, 287. The ecclesiastical revenue of each diocese how divided, 294. Their civil jurisdiction, 295. Their spiritual censures, 297. Their legislative assemblies, 303.
- Bishops*, rural, their rank and duties, iii, 284.
- Bisectile*, superstitious regard to this year by the Romans, iv, 237
- Bithynia*, the cities of, plundered by the Goths, i, 426.
- Blennyas*, their revolt against the emperor Diocletian, ii, 134.
- Boccace*, his literary character, xii, 121.
- Boethius*, the learned senator of Rome, his history, vii, 43. His imprisonment and death, 48.
- Bohemond*, the son of Robert Guiscard, his character and military exploits, x, 295; xi, 35. His route to Constantinople on the crusade, 43. His flattering reception by the emperor Alexius Comnenus, 49. Takes Antioch, and obtains the principality of it, 68. His subsequent transactions and death, 102.
- Boniface*, St., his History, ii, 472.
- Boniface*, Count the Roman general under Valentinian III, his character, vi, 9. Is betrayed into a revolt by Ætius, 11. His repentance, 18. Is besieged in Hippo Regius by Genseric king of the Vandals, 21. Returns to Italy, and is killed by Ætius, 24.
- Boniface VIII*, Pope, his violent contest with Philip the Fair, king of France, and his character, xii, 306. Institutes the Jubilee, 307.
- Boniface*, marquis of Montserrat, is chosen general of the fourth crusade to the Holy Land, xi, 196. Is made king of Macedonia, 240. Is killed by the Bulgarians, 268.
- Bosphorus*, revolutions of that kingdom, i, 422. Is seized by the Goths, 423. The strait of described, ii, 4.
- Bosra*, siege of, by the Saracens, ix, 383.
- Botheric*, the imperial general in Thessalonica, murdered in a sedition, v, 66.
- Bouscault*, Marshal, defends Constantinople against Bajazet, xi, 448.
- Boulogne*, the port of, recovered from Carausius, by Constantius Chlorus, ii, 127.
- Bowides*, the Persian dynasty, of x, 83.
- Brancalione*, senator of Rome, his character, xii, 281.
- Bretagne*, the province of, in France, settled by Britons, vi, 380, *note*.
- Britann*, reflections on the conquests of, by the Romans, i, 5. Description of, 83. Colonies planted in, 56, *note*. A colony of Vandals settled there by Probus, ii, 83. Revolt of Carausius, 123.

- Britann*, how first peopled, iv, 268. Invasions of, by the Scots and Picts, 283. Is restored to Ptoemy by Theodosius, 298.
- revolt of Maximus there, v, 8. Revolt of the troops there against Honorius, 298. Is abandoned by the Romans, 359. State of, until the arrival of the Saxons, 364. Descent of the Saxons on, vi, 372. Establishment of the Saxon heptarchy, 374. Wars in, 368. Saxon devastation of the country, 385. Manners of the independent Britons, 388. Description of by Procopius, 394.
- conversion of the Britons by a mission from Pope Gregory the Great, viii, 167. The doctrine of the incarnation received there, 334.
- Brutus*, the Trojan, his colonization of Britain, now given up by intelligent historians, iv, 263, *note*.
- Buffon*, M. his extraordinary burning mirror, vii, 114, *note*.
- Bulgarians*, their character, vii, 277, 278. Their inroads on the eastern empire, 281. Invasion of, under Zubeigun, 401. Repulsed by Belisarius, 408.
- the kingdom of, destroyed by Basil II. the Greek emperor, ix, 68; x, 201.
- revolt of, from the Greek empire, and submission to the pope of Rome, xi, 168. War with the Greeks under Calo-John, 261.
- Bull-faust*, in the Coliseum at Rome, described, xii, 416.
- Burgundians*, their settlement on the Elbe, and maxims of government, iv, 262. Their settlement in Gaul, v, 366. Limits of the kingdom of, under Gundobald, vi, 320. Are subdued by the Franks, 321.
- Burnet*, character of his Sacred Theory of the Earth, ii, 301, *note*.
- Burampooter*, source of that river, xii, 15, *note*.
- Busr*, in Egypt, four several places known under this name, x, 32, *note*.
- Buzurg*, the philosophical preceptor of Hormuz king of Persia, his high reputation, viii, 178, *note*.
- Byzantine historians*, list and character of, xii, 250, *note*.
- Byzantium*, siege of, by the emperor Severus, i, 193. Is taken by Maximus, ii, 236. Siege of, by Constantine the Great, 257. Its situation described, lii, 3. By whom founded, 4, *note*. See *Constantinople*.

## C.

- Caaba*, or temple of Mecca, described, ix, 246. The idols in, destroyed by Mahomet, 308.
- Cabades*, king of Persia, besieges and takes Amida, viii, 138. Seizes the straits of Caucasus, 141. Vicissitudes of his reign, 298.
- Cadesia*, battle of, between the Saracens and the Persians, ix, 365.
- Cadijah*, her marriage with Mahomet, ix, 263. Is converted by him to his new religion, 282. Her death, 288. Mahomet's veneration for her memory, 328.
- Cacilian*, the peace of the church in Africa disturbed by him and his party, iii, 399.
- Cacilius*, the authority of his account of the famous vision of Constantine the Great, inquired into, iii, 260.
- Calestian*, senator of Carthage, his distress on the taking of that city by Genseric, vi, 31.
- Casar*, *Julius*, his inducement to the conquest of Britain, i, 5. Degrades the senatorial dignity, 96, *note*. Assumes a place among the tutelar deities of Rome, in his lifetime, 111. His address in appeasing a military sedition, 252 *note*. His prudent application of the coronary gold presented to him, iii, 96.
- Casar* and *Augustus*, those titles explained and discriminated, i, 113.

- Cæsars*, of the emperor Julian, the philosophical fable of that work delineated, iv, 139.
- Cæsarea*, capital of Cappadocia, taken by Sapor king of Persia, i, 439. Is reduced by the Saracens, ix, 421.
- Calina*, queen of the Moors of Africa, her policy to drive the Arabs out of the country, ix, 466.
- Cairoan*, the city of, founded in the kingdom of Tunis, ix, 461.
- Caled*, deserts from the idolatrous Arabs to the party of Mahomet, ix, 307. His gallant conduct at the battle of Muta, 314. His victories under the caliph Abubekar, 364. Attends the Saracen army on the Syrian expedition, 382. His valour at the siege of Damascus, 386. Distinguishes himself at the battle of Aiznadin, 391. His cruel treatment of the refugees from Damascus, 392. Joins in plundering the fair of Abyla, 402. Commands the Saracens at the battle of Yermuk, 408. His death, 424.
- Caledonia*, and its ancient inhabitants, described, iv, 290.
- Caledonian war*, under the emperor Severus, an account of, i, 207.
- Caliphs* of the Saracens, character of, ix, 358. Their rapid conquests, 361. Extent and power of, 502. Triple division of the office, x, 34. They patronise learning, 41. Decline and fall of their empire, 78; xi, 415.
- Calinicum*, the punishment of a religious sedition in that city, opposed by St. Ambrose, v, 68.
- Callinicus*, of Heliopolis, assists in defending Constantinople against the Saracens, by his chymical inflammable compositions, x, 14.
- Calmucks*, black, recent emigration of, from the confines of Russia to those in China, iv, 367.
- Calo-John*, the Bulgarian chief, his war with Baldwin, the Latin emperor of the Greeks, xi, 251. Defeats, and takes him prisoner, 254. His savage character and death, 260.
- Calocerus*, a camel-driver, excites an insurrection in the island of Cyprus, iii, 119.
- Calpurnius*, the machinery of his eulogium on the accession of the emperor Carus, ii, 83.
- Calvin*, the reformer, his doctrine of the Eucharist, x, 187. Examination of his conduct to Servetus, 190.
- Camel*, of Arabia, described, ix, 226.
- Camisards* of Languedoc, their enthusiasm compared with that of the Circumcellions of Numidia, iii, 396.
- Campania*, the province of, desolated by the ill policy of the Roman emperors, iii, 87. Description of the Lucullan villa in, vi, 227.
- Canada*, the present climate and circumstances of, compared with those of ancient Germany, i, 348.
- Cannon*, enormous one of the sultan Mahomet II described, xii, 193. Bursts, 207.
- Canoes*, Russian a description of, x, 227.
- Canthaczenus, John*, character of his Greek History, xi, 361. His good fortune under the younger Andronicus, 372. Is driven to assume the purple, 376. His lively distinction between foreign and civil war, 379. His entry into Constantinople, and reign, 382. Abdicates, and turns monk, 386. His war with the Genoese faction at Pera, 394. Marries his daughter to a Turk, xii, 68. His negotiation with Pope Clement, VI, *ibid.*
- Cantemir's* History of the Ottoman empire, a character of, xi, 433, *note*.
- Capelianus*, governor of Mauritania, defeats the younger Gordian, and takes Carthage, i, 290.
- Capitation-tax*, under the Roman emperors, an account of, xii, 89.
- Capito*, Ateius, the civilian, his character, viii, 30.
- Capitol* of Rome, burning and restoration of, ii, 396.
- Cappadocia*, famous for its fine breed of horses, iii, 76.

- Capparia*, isle of, character of the monks there, v, 168.  
*Captives*, how treated by the barbarians, vi, 55, 351.  
*Caracalla*, son of the emperor Severus, his fixed antipathy to his brother Geta, i, 203. Succeeds to the empire jointly with him, 211. Tendency of his edict to extend the privileges of Roman citizens to all the free inhabitants of his empire, 255. His view in this transaction, 263. Doubles the tax on legacies and inheritances, 267.  
*Caracorum*, the Tartar settlement of, described, xi, 416.  
*Caracans*, Sogdian, their route to and from China, for silk, to supply the Roman empire, vii, 94.  
*Caracianus*, his revolt in Britain, ii, 123. Is acknowledged by Diocletian and his colleagues, 126.  
*Carbas*, the Paulician, his revolt from the Greek emperor to the Saracens, x, 177.  
*Cardinals*, the election of a pope vested in them, xii, 295. Institution of the conclave, 293.  
*Carduene*, situation and history of that territory, ii, 154.  
*Carinus*, the son of Carus, succeeds his father in the empire jointly with his brother Numerian, ii, 97.  
*Carismians*, their invasion of Syria, xi, 155.  
*Carlovingian* race of kings, commencement of, in France, ix, 151.  
*Carinath*, the Arabian reformer, his character, x, 75. His military exploits, 76.  
*Carmelites*, from whom they derive their pedigree, vi, 236, note.  
*Carpathian* mountains, their situation, i, 345.  
*Carthage*, the bishopric of, bought for Majorianus, ii, 445, note.  
     —religious discord generated there by the factions of Cæcilian and Donatus, iii, 309.  
     —the temple of Venus there, converted into a Christian church, v, 107. Is surprised by Genseric king of the Vandals, vi, 28.  
     —the gates of, opened to Belisarius, vii, 177. Natural alterations produced by time in the situation of this city, 179, note. The walls of, repaired by Belisarius, 181. Insurrection of the Roman troops there, 342.  
*Carthage* is reduced and pillaged by Hassan the Saracen, ix, 463. Subsequent history of, 464.  
*Carthagena*, an extraordinary rich silver mine worked there for the Romans, i, 258.  
*Carus*, emperor, his election and character, ii, 91.  
*Caspian* and Iberian gates of mount Caucasus, distinguished, vii, 140.  
*Cassians*, the party of, among the Roman civilians, explained, viii, 32.  
*Cassiodorus*, his gothic history, i, 387. His account of the infant state of the republic of Venice, vi, 127. His long and prosperous life, vii, 29.  
*Castriot, George*. See *Scanderbeg*.  
*Catalans*, their service and war in the greek empire, xi, 341.  
*Catholic* church, the doctrines of, how discriminated from the opinions of the Platonic school, iii, 320. The authority of, extended to the minds of mankind, 323. Faith of the western or Latin church, 339. Is distracted by factions in the cause of Athanasius, 340. The doxology, how introduced, and how perverted, 386. The revenue of, transferred to the heathen priests, by Julian, iv, 110.  
     —edict of Theodosius for the establishment of the catholic faith, v, 14. The progressive steps of idolatry in, 123. Persecution of the catholics, vi, 277. Pious frauds of the catholic clergy, 285.  
     —how bewildered by the doctrine of the incarnation, viii, 275.  
     —Union of the Greek and Latin Churches, 334.  
     —schism of the Greek Church, xi, 166.  
*Cælestine*, Pope, espouses the party of Cyril against Nestorius, and pronounces the degradation of the latter from his episcopal dignity, viii, 297.

- Celtic* language, driven to the mountains by the Latins, i, 60, 61, *note*.
- Censor*, the office of, revived under the emperor Decius, i, 400. But without effect, 402.
- Coos*, the manufacture of silk first introduced to Europe from that island, vii, 90.
- Cerca*, the principal queen of Attila king of the Huns, her reception of Maximin the Roman ambassador, vi, 74.
- Cerintus*, his opinion of the twofold nature of Jesus Christ, viii, 269.
- Ceylon*, ancient names given to that island, and the imperfect knowledge of, by the Romans, iv, 142, *note*.
- Chalcedon*, the injudicious situation of this city stigmatized by proverbial contempt, iii, 7. A tribunal erected there by the emperor Julian, to try and punish the evil ministers of his predecessor Constantius, iv, 46.  
 — a stately church built there by Rufinus, the infamous minister of the emperor Theodosius, v, 143.  
 — is taken by Chosroes II. king of Persia, viii, 222.
- Chalcondyles*, the Greek historian, his remarks on the several nations of Europe, xii, 81.
- Chalons*, battle of, between the Romans and Attila king of the Huns, vi, 112.
- Chamavians* reduced and generously treated by Julian, iii, 227.
- Chancellor*, the original and modern application of this word compared, ii, 99, *note*.
- Characters*, national, the distinctions of, how formed, iv, 341.
- Chariots* of the Romans described, v, 267, *note*.
- Charlemagne* conquers the kingdom of Lombardy, ix, 150. His reception at Rome, 154. Eludes fulfilling the promises of Pepin and himself to the Roman pontiff, 159. His coronation at Rome by the pope Leo III. 173. His reign and character, 174. Extent of the empire, 180. His neighbours and enemies, 185. His successors, 187. His negotiations and treaty with the eastern empire, 191. State of his family and dominions in the tenth century, x, 148.
- Charles the Fat*, emperor of the Romans, ix, 189.
- Charles* of Anjou subdues Naples and Sicily, xi, 330. The *Sicilian Vespers*, 336. His character as a senator of Rome, xii, 283.
- Charles IV.* emperor of Germany, his weakness and poverty, ix, 213. His public ostentation, 215. Contrast between him and Augustus, 216.
- Charles V.* emperor, parallel between him and Diocletian, ii, 171. And between the sack of Rome by him, and that by Alaric the Goth, v, 320, 321.
- Chastity*, its high esteem among the ancient Germans, i, 367. And the primitive, Christians, ii, 323.
- Chemistry*, the art of, from whom derived, x, 49.
- Chersonesus*, Thracian, how fortified by the emperor Justinian, vii, 128.
- Chersonites* assist Constantine the Great against the Goths, iii, 124. Are cruelly persecuted by the Greek emperor Justinian II. ix, 21.
- Chess*, the object of the game of, by whom invented, vii, 307.
- Childeric*, king of France, deposed under papal sanction, ix, 152.
- Children*, the exposing of, a prevailing vice of antiquity, viii, 56. Natural, according to the Roman laws, what, 67.
- China*, how distinguished in ancient history, ii, 141, *note*. Great numbers of children annually exposed there, 342, *note*.  
 — its situation, iv, 354. The high chronology claimed by the historians of, *ibid*. The great wall of, when erected, 358. Was twice conquered by the northern tribes; 360.  
 — the Romans supplied with silk by the caravans from, vii, 98.

- China*, is conquered by the Moguls, xi, 405. Expulsion of the Moguls, 419, 420.
- Chivalry*, origin of the order of, xi, 36.
- Chondomar*, prince of the Alemanni, taken prisoner by Julian at the battle of Strasburgh, iii, 224.
- Choeros*, king of Armenia, assassinated by the emissaries of Sapor, king of Persia, i, 435.
- Choeros*, son of Tiridates, king of Armenia, his character, iii, 133.
- Choeros I.* king of Persia, protects the last surviving philosophers of Athens, in his treaty with the emperor Justinian, vii, 151. Review of his history, 299. Sells a peace to Justinian, 307. His invasion of Syria, 311. His negotiations with Justinian, 337. His prosperity, 339. Battle of Melitene, viii, 176. His death, 177.
- Choeros II.* king of Persia, is raised to the throne on the deposition of his father Hormouz, viii, 186. Is reduced to implore the assistance of the emperor Maurice, 188. His restoration and policy, 190. Conquers Syria, 219. Palestine, 221. Egypt and Asia Minor, 222. His reign and magnificence, 223. Rejects the Mahometan religion, 226. Imposes an ignominious peace on the emperor Heraclius, 229, 230. His flight, deposition, and death, 251.
- Chozars*, the hord of, sent by the Turks to the assistance of the emperor Heraclius, viii, 246.
- Christ*, the festival of his birth, why fixed by the Romans at the winter solstice, iv, 22, *note*.
- Christians*, primitive, the various sects into which they branched out, ii, 276. Ascribed the pagan idolatry to the agency of demons, 285. Believed the end of the world to be near at hand, 296. The miraculous powers ascribed to the primitive church, 304. Their faith stronger than in modern times, 310. Their superior virtue and austerity, 312. Repentance, a virtue in high esteem among them, *ibid*. Their notions of marriage and chastity, 318. They disclaim war and government, 320. Were active, however, in the internal government of their own society, 322. Bishops, 326. Synods, 328. Metropolitans and *primates*, 332. Bishop of Rome, 333. Their probable proportion to the pagan subjects of the empire before the conversion of Constantine the Great, 364. Inquiry into their persecutions, 374. Why more odious to the governing powers than the Jews, 376. Their religious meetings suspected, 385. Are persecuted by Nero, as the incendiaries of Rome, 397. Instructions of the emperor Trajan to Pliny the Younger for the regulation of his conduct towards them, 409. Remained exposed to popular resentment on public festivities, 411. Legal mode of proceeding against them, 414. The ardour with which they courted martyrdom, 428. When allowed to erect places of public worship, 439. Their persecution under Diocletian and his associates, 455. An edict of toleration for them published by Galerius just before his death, 474. Some considerations necessary to be attended to in reading the sufferings of the martyrs, 479. Edict of Milan published by Constantine the Great, iii, 244. Political recommendations of the Christian morality to Constantine, 247. Theory and practice of passive obedience, 248. Their loyalty and zeal, 252. The sacrament of baptism, how administered in early times, 271. Extraordinary propagation of Christianity after it obtained the imperial sanction, 274, 275. Becomes the established religion of the Roman empire, 278. Spiritual and temporal powers, distinguished, 279. Review of the episcopal order in the church, 281. The ecclesiastical revenue of each diocese, how divided, 291. Their legislative assemblies, 300. Edict of Constantine the

- Great against heretics, 304. Mysterious doctrine of the Trinity, 316. The doctrines of the catholic church, how discriminated from the opinions of the Platonic school, 318. General character of the Christian sects, 400. Christian schools prohibited by the emperor Julian, iv, 111. They are removed from all offices of trust, 114. Are obliged to reinstate the pagan temples, 115. Their imprudent and irregular zeal against idolatry, 135.
- Christians*, distinction of, into *vulgar* and ascetic, vi, 234. Conversion of the barbarous nations, 263.
- Christianity*, inquiry into the progress and establishment of, ii, 262. Religion and character of the Jews, 264. The Jewish religion the basis of Christianity, 268. Is offered to all mankind, *ibid.* The sects into which the Christians divided, 273. The theology of, reduced to a systematical form in the school of Alexandria, 356. Injudicious conduct of its early advocates, 365. Its persecutions, 374. First erection of churches, 439.
- the system of, found in Plato's doctrine of the *Logos*, iii, 318.
- salutary effects resulting from the conversion of the barbarous nations, vi, 266.
- its progress in the north of Europe, x, 240.
- Chrysaphius* the eunuch engages Edecon to assassinate his king Attila, vi, 80. Is put to death by the empress Pulcheria, 84. Assisted at the second council of Ephesus, viii, 300.
- Chrysocheir*, general of the revolted Paulicians, over-runs and pillages Asia Minor, x, 178. His death, 180.
- Chrysoloras*, Manuel, the Greek envoy, his character, xii, 123. His admiration of Rome and Constantinople, 136.
- Chrysopolis*, battle of, between Constantine the Great and Licinius, ii, 259.
- Chrysostom*, St. his account of the pompous luxury of the emperor Arcadius, v, 369. Protects his fugitive patron, the eunuch Eutropius, 387. History of his promotion to the archiepiscopal see of Constantinople, 394. His character and administration, 397. His persecution, 400. His death, 405. His relics removed to Constantinople, 406. His encomium on the monastic life, vi, 242, *note*.
- Churches*, Christian, the first erection of, ii, 439. Demolition of, under Diocletian, 464. Splendour of, under Constantine the Great, iii, 291. Seven, of Asia, the fate of, xi, 427.
- Cibalis*, battle of, between Constantine the Great and Licinius, ii, 243.
- Cicero*, his view of the philosophical opinions as to the immortality of the soul, ii, 200. His encomium on the study of the law, viii, 9. System of his *republic*, 27.
- Cimmerian darkness*, the expression of, whence derived, v, 270, *note*.
- Circumcellions* of Africa, Donatist schismatics, history of their revolt, iii, 396. Their religious suicides, 399. Persecution of, by the emperor Honorius, vi, 16.
- Circumcision* of both sexes a physical custom in *Æthiopia*, unconnected with religion, viii, 373.
- Circus*, Roman, the four factions in, described, vii, 76. Constantinople, and the eastern empire, distracted by these factions, 77.
- Cities* in the Roman empire enumerated, i, 77.
- commercial of Italy, rise and government of, ix, 205, 206.
- Citizens* of Rome, motive of Caracalla for extending the privileges of, to all the free inhabitants of the empire, i, 255, 267. Political tendency of this grant, 269.
- City*, the birth of a new one, how celebrated by the Romans, iii, 15, *note*.



- Cirilians* of Rome, origin of the profession, and the three periods in the history of, viii, 23.
- Civilis*, the Batavian, his successful revolt against the Romans, i, 377.
- Claudian* the poet, and panegyrist of Stilicho, his works supply the deficiencies of history, v, 151. Celebrates the murder of Rufinus, 159. His death and character, 247. His character of the eunuch Eutropius, 371.
- Claudius*, emperor, chosen by the pretorian guards, without the concurrence of the senate, i, 116.
- Claudius*, emperor, successor to Gallienus, his character and elevation to the throne, ii, 4.
- Cleander*, minister of the emperor Commodus, his history, i, 145.
- Clemens*, Flavius, and his wife Domitilla, why distinguished as Christian martyrs, ii, 408.
- Clement III.*, Pope, and the emperor Henry III., mutually confirm each other's sovereign characters, x, 397.
- Clement V.* Pope, transfers the holy see from Rome to Avignon, xii, 302.
- Clergy*, when first distinguished from the laity, ii, 334; iii, 279.
- the ranks and numbers of, how multiplied, iii, 286. *Their property*, *ibid.* Their offences only cognizable by their own order, 293. Valentinian's edict to restrain the avarice of, iv, 269.
- Clodion*, the first of the Merovingian race of kings of the Franks in Gaul, his reign, vi, 98.
- Clodius Albinus*, governor of Britain, his steady fidelity during the revolutions at Rome, i, 176. Declares himself against Julianus, 177.
- Clotilda*, niece of the king of Burgundy, is married to Clovis king of the Franks, and converts her pagan husband, vi, 311. Exhorts her husband to the Gothic war, 323.
- Clovis*, king of the Franks, his descent and reign, vi, 304.
- Cluervius*, his account of the objects of adoration among the ancient Germans, i, 370, *note*.
- Cochineal*, importance of the discovery of, in the art of dying, vii, 90, *note*.
- Code* of Justinian, how formed, viii, 37. New edition of, 46.
- Codile*, how far admitted by the Roman law respecting testaments, viii, 80.
- Crenobites*, in monkish history, described, vi, 258.
- Coinage*, how regulated by the Roman emperors, xii, 276.
- Colchis*, the modern Mingrelia, described, vii, 319. Manners of the natives, 322. Revolt of, from the Romans to the Persians, and repentance, 330. Colchian war, in consequence, 334.
- Coliseum* of the emperor Titus, observations on, xii, 413. Exhibition of a bull-feast in, 416.
- Collyridian* heretics, an account of, ix, 261.
- Colonize*, Roman, how planted, i, 58.
- Columna*, history of the Roman family of, xii, 311.
- Colossus*, of Rhodes, some account of, ix, 426.
- Columns* of Hercules, their situation, i, 42.
- Comana*, the rich temple of, suppressed, and the revenues confiscated, by the emperors of the East, iii, 76.
- Combat*, judicial, origin of, in the Salic laws, vi, 343. The laws of, according to the assize of Jerusalem, xi, 90. Apology for the practice of, 312, *note*.
- Comets*, account of those which appeared in the reign of Justinian, vii, 412.
- Commentiolus*, his disgraceful warfare against the Avars, viii, 202.
- Commodus*, emperor, his education, character, and reign, i, 137.
- Comneni*, origin of the family of, on the throne of Constantinople, ix, 74. Its extinction, xii, 241.

*Conception*, immaculate, of the Virgin Mary, the doctrine of, from whence derived, ix, 266.

*Concubine*, according to the Roman civil law, explained, viii, 67.

*Conflagration*, general, ideas of the primitive Christians concerning, ii, 300.

*Conquest*, the vanity of, not so justifiable as the desire of spoil, iv, 294. Is rather achieved by art, than personal valour, vi, 42.

*Conrad III.* emperor, engages in the second crusade; xi, 103. His disastrous expedition, 110.

*Conrad of Montserrat*, defends Tyre against Saladin, xi, 138. Is assassinated, 143.

*Constance*, treaty of, ix, 207.

*Constant*, the third son of Constantine the Great, is sent to govern the western provinces of the empire, iii, 118. Division of the empire among him and his brothers, on the death of their father, 133. Is invaded by his brother Constantine, 146. Is killed, on the usurpation of Magnentius, 149. Espoused the cause of Athanasius against his brother Constantius, 361.

*Constant II.*, emperor of Constantinople, ix, 13.

*Constantia*, princess, grand-daughter of Constantine the Great, is carried by her mother to the camp of the usurper Procopius, iv, 246. Narrowly escapes falling into the hands of the Quadi, 326. Marries the emperor Gratian, 332.

*Constantina*, daughter of Constantine the Great, and widow of Hannibalianus, places the diadem on the head of the general Vetrano, iii, 150. Is married to Gallus, 172. Her character, 173. Dies, 179.

*Constantina*, widow of the eastern emperor Maurice, the cruel fate of, and her daughters, viii, 213.

*Constantine the Great*, the several opinions as to the place of his birth, ii, 190. His history, 191. He is saluted emperor by the British legions on the death of his father, 194. Marries Fausta, the daughter of Maximian, 203. Puts Maximian to death, 212. General review of his administration in Gaul, 216. Undertakes to deliver Rome from the tyranny of Maxentius, 220. Defeats Maxentius, and enters Rome, 231. His alliance with Licinius, 237. Defeats Licinius, 245, 246. Peace concluded with Licinius, 247. His laws, *ibid.* Chastises the Goths, 252. Second civil war with Licinius, 253.

— motives which induced him to make Byzantium the capital of his empire, iii, 3. Declares his determination to spring from divine command, 14. Despoils other cities of their ornaments to decorate his new capital, 19. Ceremony of dedicating his new city, 29. Form of civil and military administration established there, 30. Separates the civil from the military administration, 57. Corrupted military discipline, 69. His character, 99. Account of his family, 104. His jealousy of his son Crispus, 108. Mysterious deaths of Crispus and Licinius, 111. His repentance and acts of atonement inquired into, 113. His sons and nephews, 115. Sends them to superintend the several provinces of the empire, 118. Assists the Sarmatians, and provokes the Goths, 123. Reduces the Goths to peace, 125. His death, 127. Attempts to ascertain the date of his conversion to Christianity, 239. His pagan superstition, 241. Protects the Christians in Gaul, 242. Publishes the edict of Milan, 243. Motives which recommended the Christians to his favour, 246. Exhorts his subjects to embrace the Christian profession, 251. His famous standard the *Labarum* described, 255. His celebrated vision previous to his battle with Maxentius, 258. Story of the miraculous cross in the air, 262. His conversion accounted for, from natural and

- probable causes, 265. His theological discourses, 267. His devotion and privileges, 269. The delay of his baptism accounted for, 271. Is commemorated as a saint by the Greeks, 274. His edict against heretics, 305. Favours the cause of Cæcilian against Donatus, 309. His sensible letter to the bishop of Alexandria, 343. How prevailed on to ratify the Nicene creed, 345. His levity in religion, 347. Granted a toleration to his pagan subjects, 402. His reform of pagan abuses, *ibid.* Was associated with the heathen deities after his death, by a decree of the senate, 406. His discovery of the holy sepulchre, iv, 100.
- Constantine*, publication of his fictitious donation to the bishops of Rome, ix, 159. Fabulous interdiction of marriage with strangers, ascribed to him, x, 129.
- Constantine II.* the son of Constantine the Great, is sent to preside over Gaul, iii, 118. Division of the empire among him and his brothers, on the death of their father, 133. Invades his brother Constans, and is killed, 146.
- Constantine III.* emperor of Constantinople, ix, 10.
- Constantine IV.* Pogonatus, emperor of Constantinople, ix, 15.
- Constantine V.* Copronymus, emperor of Constantinople, ix, 26. Fates of his five sons, 30. Revolt of Artabesdes, and troubles on account of image worship, 128, 129. Abolishes the monkish order, 130.
- Constantine VI.* emperor of Constantinople, ix, 31.
- Constantine VII.* Porphyrogenitus, emperor of Constantinople, ix, 57. His cautions against discovering the secret of the Greek fire, x, 17. Account of his works, 94. Their imperfections pointed out, 96. His account of the ceremonies of the Byzantine court, 127. Justifies the marriage of his son with the princess Bertha of France, 130.
- Constantine VIII.* emperor of Constantinople, ix, 59.
- Constantine IX.* emperor of Constantinople, ix, 67.
- Constantine X.* Monomachus, emperor of Constantinople, ix, 72.
- Constantine XI.* Ducas, emperor of Constantinople, ix, 77.
- Constantine Palæologus*, the last of the Greek emperors, his reign, xii, 172.
- Constantine Sylvaanus*, founder of the Paulicians, his death, x, 175.
- Constantine*, a private soldier in Britain, elected emperor for the sake of his name, v, 229. He reduces Gaul and Spain, 231, 342. His reduction and death, 343.
- Constantine*, general under Belisarius in Italy, his death, vii, 247.
- Constantinople*, its situation described, with the motives which induced Constantine the Great to make this city the capital of his empire, iii, 3. Its local advantages, 12. Its extent, 15. Progress of the work, 18. Principal edifices, 20. How furnished with inhabitants, 24. Privileges granted to it, 26. Its dedication, 28. Review of the new form of civil and military administration established there, 30. Is allotted to Constantine the Younger in the division of the empire, on the emperor's death, 133. Violent contests there between the rival bishops, Paul and Macedonius, 390. Bloody engagement between the Athanasians and Arians on the removal of the body of Constantine, 393. Triumphant entry of the emperor Julian, iv, 36. The senate of, allowed the same powers and honours as that at Rome, 64. Arrival of Valens, as emperor of the East, 239. Revolt of Procopius, 241.
- 
- , continued the principal seat of the Arian heresy, during the reigns of Constantius and Valens, v, 17. Is urged from Arianism by the emperor Theodosius, 22. Council of, 26. Is enriched by the bodies of saints and martyrs, 125. Insurrection against Gainas and his Arian Goths, 389. Persecution of the archbishop, St. Chrysostom, 400. Popular tumults on his account, 401. Earthquake there, vi, 53.

*Constantinople*, the city and eastern empire distracted by the factions of the circus, vii, 77. Foundation of the church of St. Sophia, 116. Other churches erected there by Justinian, 122. Triumph of Belisarius over the Vandals, 194. The walls of, injured by an earthquake, 402. State of the armies under the emperor Maurice, 203. The armies and city revolt against him, 207. Deliverance of the city from the Persians and Avars, 243. Religious war about the Trisagion, 314.

---

Prospectus of the remaining history of the eastern empire, ix, 1. Summary review of the five dynasties of the Greek empire, 109. Tumults in the city to oppose the destruction of images, 128. Abolition of the monkish order by Constantine, 130. First siege of, by the Saracens, x, 2. Second siege by the Saracens, 8. Review of the provinces of the Greek empire in the tenth century, 99. Riches of the city of Constantinople, 112. The imperial palace of, 114. Officers of state, 121. Military character of the Greeks, 140. The name and character of Romans, supported to the last, 155. Decline and revival of literature, 156. The city menaced by the Turks, 213. Account of the Varangians, 220. Naval expeditions of the Russians against the city, 226.

---

Origin of the separation of the Greek and Latin churches, xi, 169. Massacre of the Latins, 180. Invasion of the Greek empire, and conquest of Constantinople by the crusaders, 208. The city taken, and Isaac Angelus restored, 217. Part of the city burnt by the Latins, 222. Second siege of the city by the Latins, 226. Is pillaged, 231. Account of the statues destroyed, 238. Partition of the Greek empire by the French and Venetians, 243. The Greeks rise against their Latin conquerors, 258. The city retaken by the Greeks, 284. The suburb of Galata assigned to the Genoese, 385. Hostilities between the Genoese and the emperor, 388. How the city escaped the Moguls, 419. Is besieged by the sultan Amurath II, xii, 55. Is compared with Rome, 138. Is besieged by Mahomet II, sultan of the Turks, 196. Is stormed and taken, 227. Becomes the capital of the Turkish empire, 238.

*Constantius Chlorus*, governor of Dalmatia, was intended to be adopted by the emperor Carus, in the room of his vicious son Carinus, ii, 100. Is associated as Cæsar by Diocletian in his administration, 118. Assumes the title of Augustus, on the abdication of Diocletian, 186. His death, 193. Granted a toleration to the Christians, 474.

*Constantius*, the second son of Constantine the Great, his education, iii, 116. Is sent to govern the eastern provinces of the empire, 118. Seizes Constantinople on the death of his father, 131. Conspires the deaths of his kinsmen, 133. Division of the empire among him and his brothers, *ibid.* Restores Chosroes king of Armenia, 138. Battle of Singara with Sapor king of Persia, 140. Rejects the offers of Magnentius and Vetricio, on the plea of a vision, 152. His oration to the Illyrian troops at the interview with Vetricio, 154. Defeats Magnentius at the battle of Mursa, 160. His councils governed by eunuchs, 168. Education of his cousins Gallus and Julian, 171. Disgrace and death of Gallus, 179. Sends for Julian to court, 186. Invests him with the title of Cæsar, 188. Visits Rome, 191. Presents an obelisk to that city, 195. The Quadian and Sarmatian wars, *ibid.* His Persian negotiation, 200. Mismanagement of affairs in the East, 211. Favours the Arians, 347. His religious character by Ammianus the historian, 348. His restless endeavours to establish an uniformity of Christian doctrine, 350. Athanasius driven into exile by the council of Antioch, 360. Is intimidated by his brother Constans, and invites Athanasius back again, 364. His severe treatment of those bishops who refused to concur in deposing Athanasius, 372. His scrupulous orthodoxy, 375. His cautious conduct in expelling Athana-

- sius from Alexandria, 376. His strenuous efforts to seize his person, 379. Athanasius writes invectives to expose his character, 384. Is constrained to restore Liberius, bishop of Rome, 388. Supports Macedonius, bishop of Constantinople, and countenances his persecutions of the Catholics and Novatians, 392, 393. His conduct towards his pagan subjects, 402. Envy the fame of Julian, iv, 3. Recalls the legions from Gaul, 4. Negotiations between him and Julian, 19. His preparations to oppose Julian, 32. His death and character, 34, 35.
- Constantius*, general, relieves the British emperor Constantine when besieged in Arles, v, 341. His character and victories, 342. His marriage with Placidia, and death, vi, 2.
- Constantius*, secretary to Attila king of the Huns, his matrimonial negotiation at the court of Constantinople, vi, 66.
- Consul*, the office of, explained, i, 103. Alterations this office underwent under the emperors, and when Constantinople became the seat of empire, iii, 36. The office of, suppressed by the emperor Justinian, vii, 162. Is now sunk to a commercial agent, xii, 273.
- Contracts*, the Roman laws respecting, viii, 84.
- Copts* of Egypt, brief history of, viii, 360.
- Corinth*, reviving as a Roman colony, celebrates the Isthmian games under the emperor, Julian, iv, 55. The Isthmus of, fortified by the emperor Justinian, vii, 128.
- Cornwall*, reduction of, by the Saxons, vi, 380.
- Coronary* gold, nature of those offerings to the Roman emperors, iii, 95.
- Corvinus*, Matthias, king of Hungary, his character, xii, 164.
- Cosmas* Indicopleustes, account of his christian topography, vii, 100, *note*: viii, 843, *note*.
- Cosmo* of Medicia, his character, xii, 183.
- Councils* and synods of
- Antioch, iii, 362.
  - Arles, iii, 369.
  - Basil, xii, 91.
  - Cæsarea, iii, 368.
  - Carthage, vi, 278; vii, 187.
  - Chalcedon, v, 400; viii, 303.
  - Clermont, xi, 8.
  - Constance, xii, 85, 375.
  - Constantinople, v, 26; viii, 327, 333; ix, 125; xi, 175.
  - Ephesus, viii, 288, 301.
  - Ferrara, xii, 101.
  - Florence, xii, 101.
  - Frankfort, ix, 170.
  - Lyons, vi, 325; xi, 276.
  - Milan, iii, 369.
  - Nice, iii, 330; ix, 164.
  - Pisa, xi, 92.
  - Placentia, xi, 5.
  - Rimini, iii, 341.
  - Sardica, iii, 364.
  - Toledo, vi, 298, 302, 368.
  - Tyre, iii, 350.
- Count*, great difference between the ancient and modern application of this title, iii, 58. By whom first invented, *ibid*. Of the sacred largesses under Constantine the Great, his office, 74. Of the domestics in the eastern empire, his office, 77.
- Courtenay*, history of the family of, xi, 294.
- Crescentius*, consul of Rome, his vicissitudes, and disgraceful death, ix, 203.

- Crete**, the isle of, subdued by the Saracens, x, 58. Is recovered by Nicephorus Phocas, 86. Is purchased by the Venetians, xi, 249.
- Crimes**, how distinguished by the penal laws of the Romans, viii, 98.
- Crispus**, son of Constantine the Great, is declared Cæsar, ii, 247. Distinguishes his valour against the Franks and Alemanni, 251. Forces the passage of the Hellespont, and defeats the fleet of Licinius, 257. His character, iii, 106. His mysterious death, 111.
- Crispus**, the patrician, marries the daughter of Phocas, and contributes to depose him, viii, 214. Is obliged to turn monk, 217.
- Croatia**, account of the kingdom of, x, 197.
- Cross**, the different sentiments entertained of this instrument of punishment, by the pagan and Christian Romans, iii, 255. The famous standard of, in the army of Constantine the Great, described, 257. His visions of, 258, 262. The holy sepulchre and cross of Christ discovered, iv, 101. The cross of Christ undiminished by distribution, to pilgrims, 102.
- Crown of thorns**, its transfer from Constantinople to Paris, xi, 278.
- Crowns**, mural and obdional, the distinction between, iv, 176, *note*.
- Crusade**, the first resolved on at the council of Clermont, xi, 10. Inquiry into the justice of the holy war, 12. Examination into the private motives of the crusaders, 20. Departure of the crusaders, 24. Account of the chiefs, 30. Their march to Constantinople, 41. Review of their numbers, 53. They take Nice, 59. Battle of Dorylæum, 60. They take Antioch, 64. Their distresses, 69. Are relieved by the discovery of the holy lance, 73. Siege and conquest of Jerusalem, 81. Godfrey of Bouillon chosen king of Jerusalem, 86. The second crusade, 105. The crusaders ill treated by the Greek emperors, 109. The third crusade, 140. Siege of Acre, 142. Fourth and fifth crusades, 153. Sixth crusade, 158. Seventh crusade, 163. Recapitulation of the fourth crusade, 197. General consequences of the crusades, 288.
- Ctesiphon**, the city of, plundered by the Romans, i, 334. Its situation described, iv, 178. Julian declines the siege of that city, 185. Is sacked by the Saracens, ix, 369.
- Cublai**, emperor of China, his character, xi, 417.
- Eurpalata**, his office under the Greek emperors, x, 121.
- Customs**, duties of, imposed by Augustus, i, 261.
- Cycle** of indictions, the origin of, traced, and how now employed, iii, 83, *note*.
- Cyprian**, bishop of Carthage, his history and martyrdom, ii, 425.
- Cyprus**, the kingdom of, bestowed on the house of Lusignan, by Richard I. of England, xi, 183.
- Cyrene**, the Greek colonies there finally exterminated by Chosroes II. king of Persia, viii, 222.
- Cyriades**, an obscure fugitive, is set up by Sapor the Persian monarch, as emperor of Rome, i, 437.
- Cyril**, bishop of Jerusalem, his pompous relation of a miraculous appearance of a celestial cross, iii, 349. His ambiguous character, iv, 103.
- Cyril**, patriarch of Alexandria, his life and character, viii, 276. Condemns the heresy of Nestorius, 287. Procures the decision of the council of Ephesus against Nestorius, 289. His court intrigues, 294.
- Cyicus**, how it escaped destruction from the Goths, i, 428. Is at length ruined by them, 429. The island and city of, seized by the usurper Procopius, iv, 246.

## D.

- Dacia*, conquest of, by the emperor Trajan, i, 8. Its situation, 37. Is over-run by the Goths, 397. Is resigned to them by Aurelian, ii, 19.
- Dagistius*, general of the emperor Justinian, besieges Petra, vii, 331. Commands the Huns in Italy under Narses, 383.
- Daimbert*, archbishop of Pisa, installed patriarch of Jerusalem, xi, 89.
- Dalmatia* described, i, 36. Produce of a silver mine there, 259, *note*.
- Dalmatius*, nephew of Constantine the Great, is created Caesar, iii, 116. Is sent to govern the Gothic frontier, 118. Is cruelly destroyed by Constantius, 132.
- Damascus*, siege of, by the Saracens, ix, 386. The city reduced both by storm and by treaty, 395. Remarks on Hughes's tragedy of this siege, 398, *note*. Taken and destroyed by Tamerlane, xii, 23.
- Damasus*, bishop of Rome, edict of Valentinian addressed to him, to restrain the crafty avarice of the Roman clergy, iv, 269. His bloody contest with Ursinus for the episcopal dignity, 272.
- Dames*, the Arab, his gallant enterprise against the castle of Aleppo, ix, 417.
- Damians* is taken by Louis IX. of France, xi, 160.
- Damophilus*, archbishop of Constantinople, resigns his see, rather than subscribe the Nicene creed, v, 23.
- Dandolo*, Henry, doge of Venice, his character, xi, 195. Is made despot of Romania, 248.
- Daniel*, first bishop of Winchester, his instructions to St. Boniface, for the conversion of infidels, vi, 268.
- Danielis*, a Grecian matron, her presents to the emperor Basil, x, 108. Her visit to him at Constantinople, 117. Her testament, 118.
- Danube*, course of the river, and the provinces of, described, i, 36.
- Daphne*, the sacred grove and temple of, at Antioch, described, iv, 118. Is converted to Christian purposes by Gallus, and restored to the pagans by Julian, 121, 122. The temple burned, 123.
- Dara*, the fortification of, by Justinian, described, vii, 139. The demolition of, by the Persians, prevented by peace, 308. Is taken by Chosroes king of Persia, viii, 175.
- Darius*, his scheme for connecting the continents of Europe and Asia, iii, 6.
- Darkness*, preternatural, at the time of the passion, is unnoticed by the heathen philosophers and historians, ii, 371.
- Dastagard*, the Persian royal seat of, plundered by the emperor Heraclius, vii, 250.
- Datianus*, governor of Spain, yields ready obedience to the imperial edicts against the Christians, ii, 408.
- Datus*, bishop of Milan, instigates the revolt of the Ligurians to Justinian, vii, 242, 243. Escapes to Constantinople on the taking of Milan by the Burgundians, 250.
- Debtors*, insolvent, cruel punishment of, by the law of the twelve tables, viii, 92.
- Decemvirs*, review of the laws of their twelve tables, viii, 6. These laws superseded by the perpetual edict, 16. Severity of, 90.
- Decius*, his exaltation to the empire, i, 324, 385. Was a persecutor of the Christians, 452.
- Decurions*, in the Roman empire, are severely treated by the imperial laws, iii, 84.
- Deification* of the Roman emperors, how this species of idolatry was introduced, i, 111.

- Delators*, are encouraged by the emperor Commodus, to gratify his hatred, of the senate, i, 141. Are suppressed by Pertinax, 162.
- Delphi*, the sacred ornaments of the temple of, removed to Constantinople by Constantine the Great, iii, 22, *note*.
- Democracy*, a form of government unfavourable to freedom in a large state, i, 54.
- Demons*, supposed to be the authors and objects of pagan idolatry, by the primitive Christians, ii, 283.
- Demosthenes*, governor of Cæsarea, his gallant defence against, and heroic escape from, Sapor king of Persia, i, 439.
- Deogratias*, bishop of Carthage, humanely succours the captives brought from Rome by Genseric king of the Vandals, vi, 153.
- Derar*, the Saracen, his character, ix, 390.
- Desiderius*, the last king of the Lombards, conquered by Charlemagne, ix, 150.
- Despot*, nature of that title in the Greek empire, x, 121.
- Despotism* originates in superstition, i, 362, *note*.
- Diadem* assumed by Diocletian, what, ii, 165.
- Diamonds*, the art of cutting them, unknown to the ancients, i, 262, *note*.
- Didius Julianus* purchases the imperial dignity at a public auction, i, 172.
- Diocesses* of the Roman empire, their number and government, iii, 49.
- Diocletian*, the manner of his military election to the empire, ii, 109. His birth and character, 112. Takes Maximian for his colleague, 115. Associates as Cæsar, Galerius and Constantius Chlorus, 118. His triumph in conjunction with Maximian, 156. Fixes his court at the city of Nicomedia, 159. Abdicates the empire, 170. Parallel between him and the emperor Charles V. 171. Passes his life in retirement at Salonia, 174. His impartial behaviour towards the Christians, 455. Causes that produced the persecution of the Christians under his reign, 456.
- Dion Cassius*, the historian, screened from the fury of the soldiers, by the emperor Alexander Severus, i, 250.
- Dioscorus*, patriarch of Alexandria, his outrageous behaviour at the second council of Ephesus, viii, 301. Is deposed by the council of Chalcedon, 306.
- Disabul*, great khan of the Turks, his reception of the ambassadors of Justinian, vii, 296.
- Divorce*, the liberty and abuse of, by the Roman laws, viii, 60. Limitations of, 63.
- Docetes*, their peculiar tenets, iii, 316; viii, 265. Derivation of their name, iii, 317, *note*.
- Dominic*, St. Loricatus, his fortitude in flagellation, xi, 17.
- Dominus*, when this epithet was applied to the Roman emperors, ii, 163.
- Domitian*, emperor, his treatment of his kinsmen Flavius Sabinus and Flavius Clemens, ii, 407.
- Domitian*, the oriental prefect, is sent by the emperor Constantius to reform the state of the East, then oppressed by Gallus, iii, 176. Is put to death there, 177.
- Donatus*, his contest with Cæcilian for the see of Carthage, iii, 107. History of the schism of the Donatists, 309. Persecution of the Donatists by the emperor Honorius, vi, 16.
- Dorylaum*, battle of, between Sultan Soliman and the first crusaders, xi, 60.
- Doxology*, how introduced in the church service, and how perverted, iii, 386.
- Dramatic representations at Rome*, a character of, v, 265.



- Dracon*, the popular opinion of the preternatural origin of, favourable to that of Constantine previous to his battle with Maxentius, iii, 258.
- Dromedary*, extraordinary speed of this animal, ii, 42, *note*.
- Dromones* of the Greek empire, described, xi, 137, 138.
- Druids*, their power in Gaul suppressed by the emperors Tiberius and Claudius, i, 52.
- Druses* of mount Libanus, a character of, x, 377, *note*.
- Duke*, derivation of that title, and great change in the modern, from the ancient application of it, iii, 58.
- Durazzo*, siege of, by Robert Guiscard, x, 285. Battle of, between him and the Greek emperor Alexius, 291.

## E

- Earthquake*, an extraordinary one over great part of the Roman empire, iv, 335. Account of those that happened in the reign of Justinian, vii, 417.
- East India*, the Roman commercial intercourse with that region, i, 68. Commodities of, taxed by Alexander Severus, 262.
- Ebionites*, account of that sect, ii, 276.  
 — a confutation of their errors, supposed by the primitive fathers to be a particular object in the writings of St. John the Evangelist, iii, 316.  
 — their ideas of the person of Jesus Christ, viii, 261.
- Ecclesiastes*, the book of, why not likely to be the production of King Solomon, vii, 195, *note*.
- Ecclesiastical* and civil powers, distinguished by the fathers of the Christian church, iii, 279.
- Ecdicius*, son of the emperor Avitus, his gallant conduct in Gaul, vi, 204.
- Ecthesis* of the emperor Heraclius, viii, 331.
- Edde*, of Iceland, the system of mythology in, i, 390.
- Edecon* is sent from Attila king of the Huns, as his ambassador to the emperor Theodosius the Younger, vi, 68. Engages in a proposal to assassinate Attila, 80. His son Odoacer, the first barbarian king of Italy, 221.
- Edessa*, the purest dialect of the Syriac language spoken there, i, 335, *note*. The property of the Christians there, confiscated by the emperor Julian, for the disorderly conduct of the Arians, iv, 129. Revolt of the Roman troops there, viii, 205. Account of the school of, 339. History of the famous image there, ix, 118. The city and principality of, seized by Baldwin the crusader, xi, 63. Is retaken by Zenghi, 122. The counts of, 289.
- Edict of Milan*, published by Constantine the Great, iii, 243.
- Edicts* of the pretors of Rome, under the republic, their nature and tendency, viii, 13.
- Edem*, why that name was applied to the Roman empire by the Jews, ii, 380, *note*.
- Edrisites*, the Saracen dynasty of, x, 89.
- Edward I.* of England, his crusade to the Holy Land, xi, 165.
- Egidius*, his character and revolt in Gaul, vi, 183. His son Syagrius, 306.
- Egypt*, general description of, i, 40. The superstitions of, with difficulty tolerated at Rome, 52. Amount of its revenues, 257. Public works executed there by Probus, ii, 89. Conduct of Dioclesian there, 134. Progress of Christianity there, 356.  
 — edict of the emperor Valens, to restrain the number of recluse monks there, iv, 265

- Egypt*, the worship of Serapis, how introduced there, iv, 108. His temple, and the Alexandrian library, destroyed by Bishop Theophilus, 111, 112. Origin of monkish institutions in, vi, 234.
- great supplies of wheat furnished by, for the city of Constantinople, in the time of Justinian, vii, 88. Ecclesiastical history of, viii, 360.
- reduced by the Saracens, ix, 427. Capture of Alexandria, 436. Administration of, 446. Description of, by Amron, 446.
- the Egyptians take Jerusalem from the Turks, xi, 77. Egypt conquered by the Turks, 126. Government of the Mamalukes there, 164.
- Elagabalus* is declared emperor by the troops at Emesa, i, 229. Was the first Roman who wore garments of pure silk, vii, 92.
- Elephants*, inquiry into the number of, brought into the field by the ancient princes of the East, i, 387, *note*. With what view introduced in the circus at Rome in the first Punic war, ii, 103.
- Eleusinian* mysteries, why tolerated by the emperor Valentinian, iv, 261.
- Elizabeth*, queen of England, the political use she made of the national pulpits, iii, 331, *note*.
- Emigration* of the ancient northern nations, the nature and motives of, examined, i, 360.
- Emperors* of Rome, a review of their constitutions, viii, 16. Their legislative power, 18. Their Rescripts, 19.
- of Germany, their limited powers, ix, 208. Of Constantinople, their pomp and luxury, x, 113. Officers of the palace, state, and army, 121. Adoration of the emperor, mode of, 124. Their public appearance, 126. Their despotic power, 134. Their navy, 136. They retain the name of Romans to the last, 155.
- Empire*, Roman, division of, into the *East* and *West* empires by Valentinian, iv, 239. Extinction of the western empire, vi, 223.
- Encampment*, Roman, described, i, 26.
- Ennodius*, the servile flatterer of Theodoric the Ostrogoth king of Italy, is made bishop of Pavia, vii, 16, *note*.
- Epagathus*, leader of the mutinous pretorians, who murdered their prefect Ulpius, punished by the emperor Alexander Severus, i, 260.
- Ephesus*, the famous temple of Diana at, destroyed by the Goths, i, 432. Council of, viii, 288. Episcopal riots there, 291.
- Epicurus*, his legacy to his philosophical disciples at Athens, vii, 146.
- Epirus*, despots of, on the dismemberment of the Greek empire, xi, 256.
- Equitius*, master-general of the Illyrian frontier, is defeated by the Sarmatians, iv, 328.
- Erasmus*, his merit as a reformer, x, 191.
- Esseniens*, their distinguishing tenets and practices, ii, 360.
- Eucharist*, a knotty subject to the first reformers, x, 188.
- Eudes*, duke of Aquitain, repels the first Saracen invasion of France, x, 20. Implores the aid of Charles Martel, 24. Recovers his dukedom, 27.
- Eudocia*, her birth, character, and marriage with the emperor Theodosius the Younger, v, 417. Her disgrace and death, 421.
- Eudoxia*, her marriage with the emperor Arcadius, v, 148. Stimulates him to give up his favourite Eutropius, 386. Persecutes St. Chrysostom, 400. Her death and character, 408.
- Eudoxia*, the daughter of Theodosius the Younger, is betrothed to the young emperor Valentinian III. of the West, vi, 7. Her character, 139. Is married to the emperor Maximus, 147. Invites Genseric king of the Vandals to Italy, 149.

- Eudorus*, bishop of Constantinople, baptizes the emperor Valens, iv, 261.
- Eugenius*, the rhetorician, is made emperor of the West by Arbogastes the Frank, v, 78. Is defeated and killed by Theodosius, 84.
- Eugenius IV.* Pope, his contest with the council of Basil, xii, 92. Procures a reunion of the Latin and Greek churches, 109, 111. Forms a league against the Turks, 150. Revolt of the Roman citizens against him, 372.
- Eumenius*, the orator, some account of, ii, 182, *note*.
- Eusepius*, the sophist, his character of monks, and of the objects of their worship, v, 123, 124.
- Eunomians*, punishment of, by the edict of the emperor Theodosius against heretics, v, 33.
- Eunuchs*, enumerated in the list of eastern commodities imported and taxed in the time of Alexander Severus, i, 202. They infest the palace of the third Gordian, 307.
- their ascendancy in the court of Constantius, iii, 168. Why they favoured the Arians, 348, *note*. Procure the banishment of Liberius bishop of Rome, 388.
- a conspiracy of, disappoint the schemes of Rufinus, and marry the emperor Arcadius to Eudoxia, v, 147. They distract the court of the emperor Honorius, 399. And govern that of Arcadius, 371. Scheme of Chrysaphius to assassinate Attila king of the Huns, vi, 86.
- the bishop of Secz and his whole chapter castrated, xii, 261, *note*.
- Euric*, king of the Visigoths in Gaul, his conquests in Spain, vi, 202. Is vested with all the Roman conquests beyond the Alps by Odoacer king of Italy, 303.
- Europe*, evidences that the climate of, was much colder in ancient than in modern times, i, 346. This alteration accounted for, 347.
- final division of, between the western and eastern empires, v, 137. Is ravaged by Attila king of the Huns, vi, 52. Is now one great republic, 406.
- Eusebia*, empress, wife of Constantius, her steady friendship to Julian, ii, 183, 185. Is accused of arts to deprive Julian of children, 190.
- Eusebius*, his character of the followers of Artemon, ii, 308. His own character, 479. His story of the miraculous appearance of the cross in the sky to Constantine the Great, iii, 262, 263.
- Eutropius*, the eunuch, great chamberlain to the emperor Arcadius, conceals his marriage with Eudoxia, in opposition to the views of Rufinus, v, 147. Succeeds Rufinus in the emperor's confidence, 160. His character and administration, 371. Provides for his own security, in a new law against treason, 379. Takes sanctuary with St. Chrysostom, 387. His death, 388.
- Eutyches*, his opinion on the subject of the incarnation supported by the second council at Ephesus, viii, 300. And adhered to by the Armenians, 368.
- Euxine Sea*, description of the vessels used in navigating, i, 423.
- Exaltation* of the cross, origin of the annual festival of, viii, 256.
- Exarch*, under the Greek empire, the office and rank of, ix, 163. Of Ravenna, the government of Italy settled in, and administered by, vii, 398; viii, 145.
- Excise* duties imposed by Augustus, i, 262.
- Excommunication* from Christian communion, the origin of, ii, 342; iii, 296.
- Exile*, voluntary, under accusation and conscious guilt, its advantages among the Romans, viii, 107.

## F

- Faith*, and its operations, defined, ii, 315.
- Falcandus*, Hugo, character of his *Historia Sicula*, x, 323, *note*. His lamentation on the transfer of the sovereignty of the island to the emperor Henry VI., 324.
- Fathers* of the Christian church, cause of their austere morality, ii, 314.
- Fausta*, empress, wife of Constantine the Great, causes of her being put to death, iii, 113.
- Faustina*, wife of Marcus Antoninus, her character, i, 136.
- Faustina*, the widow of the emperor Constantius, countenances the revolt of Procopius against the emperor Valens, iv, 246.
- Festivals*, Pagan, great offence, taken at, by the primitive Christians, ii, 288.
- Feudal* government, the rudiments of, to be found among the Scythians, iv, 343, 349.
- Figures*, numeral, occasion of their first public and familiar use, x, 8.
- Finances* of the Roman empire, when the seat of it was removed to Constantinople, reviewed, lii, 81.
- Fingal*, his questionable history, whether to be connected with the invasion of Caledonia by the emperor Severus, i, 209.
- Fire*, Greek, the Saracen fleet destroyed by, in the harbour of Constantinople, x, 11. Is long preserved as a secret, 17. Its effects not to be compared with gunpowder, 140.
- Firmus*, an Egyptian merchant, his revolt against the emperor Aurelian, ii, 45.
- Firmus*, the Moor, history of his revolt against the emperor Valentinian, iv, 902.
- Flagellation*, its efficacy in penance, and how proportioned, xi, 18.
- Flamens*, Roman, their number, and peculiar office, v, 93.
- Flaminian* way, its course described, vii, 384, *note*.
- Flavian*, archbishop of Constantinople, is killed at the second council of Ephesus, viii, 302.
- Fleece*, golden, probable origin of the fable of, vii, 321.
- Florence*, the foundation of that city, v, 216, *note*. Is besieged by Radagaisus, and relieved by Stilicho 217, 218.
- Florentinus*, pretorian prefect of Gaul under Constantius, his character, iii, 233; iv, 7. Is condemned by the tribunal of Chalcedon, but suffered to escape by Julian, 48.
- Florianus*, brother of the emperor Tacitus, his eager usurpation of the imperial dignity, ii, 70.
- Felix* is consecrated bishop of Rome, to supersede Liberius, who was exiled, iii, 388. He is violently expelled, and his adherents slaughtered, 389.
- Felix*, an African bishop, his martyrdom, ii, 463.
- Fornication*, a doubtful plea for divorce, by gospel authority, viii, 65, *note*.
- France*, modern, computation of the number of its inhabitants, and the average of their taxation, iii, 91.
- the name of, whence derived, vi, 354. Derivation of the French language, 363, *note*.
- Childeric deposed, and Pepin appointed king, by papal sanction, ix, 152. Reign and character of Charlemagne, 174. Invasion of, by the Saracens, x, 18.
- Frangipani*, Censio, his profane violation of the persons of Pope Gelasius II. and his college of cardinals, xii, 262. Derivation of his family name, 310.
- Frauds*, their origin and confederacy, i, 412. They invade Gaul, and ra-

- vage Spain, 414, 415. They pass over into Africa, 415. Bold and successful return of a colony of, from the sea of Pontus, by sea, ii, 85.
- Franks*, they over-run and establish themselves at Toxandria in Germany, iii, 214.
- their fidelity to the Roman government, v, 223. Origin of the Merovingian race of their kings, vi, 98. How converted to Christianity, 267. Reign of their king Clovis, 304. Final establishment of the French monarchy in Gaul, 332. Their laws, 336. Give the name of *France* to their conquests in Gaul, 354. They degenerate into a state of anarchy, 364.
- they invade Italy, vii, 249, 393.
- their military character, x, 147.
- Fravitta*, the Goth, his character, and deadly quarrel with his countryman Priulf, iv, 437. His operations against Gainas, v, 391.
- Frederic I.* emperor of Germany, his tyranny in Italy, ix, 207. Engages in the third crusade, xi, 105. His disastrous expedition, 113, 141. Sacrifices Arnulf of Brescia to the pope, xii, 271. His reply to the Roman ambassadors, 287.
- Frederic II.* is driven out of Italy, ix, 208. His disputes with the pope, and reluctant crusade, xi, 155. Exhorts the European princes to unite in opposing the Tartars, 413.
- Frederic III.* the last emperor crowned at Rome, xii, 373.
- Freedmen*, among the Romans, their rank in society, viii, 50.
- Freemen* of Laconia, account of, x, 107.
- Fritigern*, the Gothic chief, extricates himself from the hands of Lupicinus, governor of Thrace, iv, 386. Defeats him, 387. Battle of Salices, 388. His strength recruited by the accession of new tribes, 390. Negotiations with Valens, 400. Battle of Hadrianople, 404. The union of the Gothic tribes broken by his death, 428.
- Frumentius* was the first Christian missionary in Abyssinia, iii, 277.
- Fulk* of Neuilly his ardour in preaching the fourth crusade, xi, 188.

## G.

- Gabinus*, king of the Quadi, is treacherously murdered by Marcellinus governor of Valeria, iv, 326.
- Galliard*, M. character of his *Histoire de Charlemagne*, ix, 175, *note*.
- Gainas*, the Goth, is commissioned by Stilicho to execute his revenge on Rufinus, prefect of the East, v, 115. His conduct in the war against the revolter Tribigild, 385. Joins him, 389. His flight and death, 393.
- Gala*, probable derivation of the term, x, 126, *note*.
- Galata*, the suburb of, at Constantinople, assigned to the Genoese, xi, 385.
- Galerius* is associated in the administration as Cæsar, by the emperor Diocletian, ii, 118. Is defeated by the Persians, 144. Surprises and overthrows Narses, 147. Assumes the title of Augustus, on the abdication of Diocletian, 186. His jealousy of Constantine, 192. Deems it prudent to acknowledge him Cæsar, 195. His unsuccessful invasion of Italy, 202. Invests Licinius with the purple on the death of Severus, 208. His death, 212. From what causes he entertained an aversion to the Christians, 453. Obtains the countenance of Diocletian for persecuting them, 455. Publishes an edict of toleration just before his death, 474.
- Gablaams*, two-fold application of that name in the infancy of Christianity, ii, 403. Why the emperor Julian applied this name to the Christians, iv, 109.
- Galkonus*, son of the emperor Valerian, is associated by him in the imperial throne, i, 411. Prohibits the senators from exercising

- military employments, 419. Character of his administration after the captivity of his father, 442. Names Claudius for his successor, ii, 4. Favoured the Christians, 444.
- Galley* of the Greek empire described, x, 138.
- Gallus* elected emperor, on the minority of Hostilianus, the son of Decius, i, 405.
- Gallus*, nephew of Constantine the Great, his education, iii, 171. Is invested with the title of Cæsar, 172. His cruelty and imprudence, 173. His disgrace and death, 179. Embraced the doctrine, but neglected the precepts of Christianity, iv, 66. Converts the grove of Daphne at Antioch to a Christian burial-place, 121.
- Games*, public, of the Romans, described, i, 312, 415; v, 284. Account of the factions of the circus, vii, 75.
- Ganges*, source of that river, xii, 15, *note*.
- Gaudentius*, the notary is condemned to death under the emperor Julian, iv, 49.
- Gaul*, the province of, described, i, 31. The power of the druids suppressed there by Tiberius and Clandius, 52. Cities in, 78. Amount of the tribute paid by that province to Rome, 257. Is defended against the Franks by Posthumus, 414. Succession of usurpers there, ii, 29. Invasion of, by the Lygians, 78. Revolt of the Bagaudæ suppressed by Maximian, 120. Progress of Christianity there, 359.
- proportion of the capitation-tax levied there by the Roman emperors, iii, 88. Is invaded by the Germans, 213. The government of, assigned to Julian, 215. His civil administration, 231. Is invaded by the Alemanni, under the emperor Valentinian, iv, 275. And under Gratian, 397.
- destruction of idols and temples there, by Martin, bishop of Tours, v, 105. Is over-run by the barbarous troops of Radagastus, after his defeat by Stilicho, 224. Is settled by the Goths, Burgundians, and Franks, 356. Assembly of the seven provinces in, 365. Reign of Theodoric king of the Visigoths, in, vi, 93. Origin of the Merovingian race of the kings of the Franks in, 98. Invasion of, by Attila king of the Huns, 107. Battle of Chalons, 116. Revolutions of, on the death of the emperor Majorian, 203. Conversion of, to Christianity by the Franks, 297. Representation of the advantages it enjoyed under the Roman government, 304. Conquests and prosperity of Euric king of the Visigoths, 306. Character and reign of Clovis, *ibid*. The Alemanni conquered, 309. Submission of the Armoricans and the Roman troops, 315. Final establishment of the French monarchy in Gaul, 332. History of the Salic laws, 336. The lands of, how claimed and divided by the barbarian conquerors of, 346. Domain and benefices of the Merovingian princes, 348. Usurpations of the *Seniors*, 349. Privileges of the Romans in, 360.
- Gedrosia*, revolutions of the sea-coast of, i, 331, *note*.
- Gelataean* era of Turks, when settled, x, 364.
- Gelarius*, Pope, his zeal against the celebration of the feast of Lupercalia, vi, 193. Deplores the miserable decay of Italy, 230.
- Gelarius* II, Pope, his rough treatment by Censio Frangipani, xii, 262.
- Gelimer* deposes Hilderic the Vandal king of Africa, and usurps the government, vii, 157. Is defeated by Belisarius, 176. His final defeat, 184. His distressful flight, 189. Surrenders himself to Belisarius, 192. Grace his triumph, 194. His peaceful retirement, 196.
- General* of the Roman army, his extensive power, i, 99.
- Generosity*, Arabian, striking instances of, ix, 242.
- Gennadius*, the monk, his denunciation against a Greek union with the Latin church, xii, 203.
- Gennetid*, the Roman general, under the emperor Honorius, his character v, 298.

- Genoese*, their mercantile establishment in the suburb of Pera at Constantinople, xi, 384. Their war with the emperor Cantacuzenus, 385.
- Generic*, king of the Vandals in Spain, his character, vi, 13. Goes over to Africa on the invitation of Count Boniface, 14. His successes there by the assistance of the Donatists, 18. Devastation of Africa by his troops, 20. Besieges Boniface in Hippo Regius, 21. His treacherous surprisal of Carthage, 28. Strengthens himself by an alliance with Attila king of the Huns, 49. His brutal treatment of his son's wife, daughter of Theodoric, 97. Raises a naval force, and invades Italy, 146. His sack of Rome, 150. Destroys the fleet of Majorian, 179. His naval depredations on Italy, 184. His claims on the eastern empire, 188. Destroys the Roman fleet under Basiliscus, 201. Was an Arian, and persecuted his catholic subjects, 275.
- Gentlemen*, etymology of the term, xi, 36, *note*.
- Geoponics* of the emperor Constantine Porphyrogenitus, account of, x, 96.
- George* of Cappadocia supersedes Athanasius in the see of Alexandria, iii, 378. His scandalous history, and tragical death, iv, 126. Becomes the tutelar saint of England, 129.
- Gepide*, their encroachments on the eastern empire checked by the Lombards, vii, 273. Are reduced by them, viii, 121.
- Germanus* nephew of the emperor Justinian, his character and promotion to the command of the army sent to Italy, vii, 379. His death, 380.
- Germany*, the rude institutions of that country, the original principles of European laws and manners, i, 344. Its ancient extent, 345. How peopled, 349. The natives unacquainted with letters in the time of Tacitus, 352. Had no cities, 354. Manners of the ancient Germans, 357. Population 359. State of liberty among them, 361. Authority of their magistrates, 364. Conjugal faith and chastity, 367. Their religion, 370. Arms and discipline, 375. Their feuds, 380. General idea of the German tribes, 382. Probus carries the Roman arms into Germany, ii, 79. A frontier wall built by Probus, from the Rhine to the Danube, 81.
- invasions of Gaul by the Germans, iii, 213; iv, 275.
- state of, under the emperor Charlemagne, ix, 183. The imperial crown established in the name and nation of Germany, by the first Otho, 191. Division of, among independent princes, 208. Formation of the Germanic constitution, 212. State assumed by the emperor, 214.
- Gerontius*, Count, sets up Maximus as emperor in Spain, and loses his life in the attempt, v, 340, 341.
- Geta* and Caracalla, sons of the emperor Severus, their fixed antipathy to each other, i, 206.
- Ghebers* of Persia, history of, v, 383.
- Gibraltar*, derivation of the name of, v, 352.
- Gildo* the Moor, his revolt in Africa, v, 162. His defeat and death, 171.
- Gladiators*, desperate enterprize and fate of a party of, reserved for the triumph of Probus, ii, 88. The combats of, abolished by the emperor Honorius, v, 206.
- Glycerius* is first emperor of Rome, and then bishop of Salona, vi, 216. Murders Julius Nepos, and is made archbishop of Milan, 217.
- Gnostics*, character and account of the sect of, ii, 278. Principal sects into which they divided, 281. Their peculiar tenets, iii, 309; viii, 266.
- Godfrey* of Bouillon, his character, and engagement in the first crusade, xi, 30. His route to Constantinople, 41, 46. Is elected king of Jerusalem, 86. Compiles the assize of Jerusalem, 93. Form of his administration, 95.

*Gog and Magog*, the famous rampart of, described, vii, 142.

*Grisvintha*, wife of Leovigild king of Spain, her pious cruelty to the princess Ingundis, vi, 291.

*Gold of affliction*, the tax so denominated in the eastern empire, abolished by the emperor Anastasius, vii, 101.

*Golden horn*, why the Bosphorus obtained this appellation in remote antiquity, iii, 7.

*Gordianus*, proconsul of Africa, his character and elevation to the empire of Rome, i, 282. His son associated with him in the imperial dignity, 284.

*Gordian*, the third and youngest, declared Cæsar, i, 294. Is declared emperor by the army, on the murder of Maximus and Balbinus, 306.

*Goths* of Scandinavia, their origin, i, 387. Their religion, 389. The Goths and Vandals supposed to be originally one great people, 392. Their emigrations to Prussia and the Ukraine, 393. They invade the Roman provinces, 397. They receive tribute from the Romans, 406. They subdue the Bosphorus, 423. Plunder the cities of Bithynia, 426. They ravage Greece, 430. Conclude a treaty with the emperor Aurelian, ii, 18. They ravage Illyricum, and are chastised by Constantine the Great, 252.

— their war with the Sarmatians, iii, 123. Are again routed by Constantine, 124. Gothic war under the emperors Valentinian and Valens, iv, 320. Are defeated by the Huns, 370. They implore the protection of the emperor Valens, 375. They are received into the empire, 378. They are oppressed by the Roman governors of Thrace, 381. Are provoked to hostilities, and defeat Lupicinus, 384. They ravage Thrace, 388. Battle of Salices, 393. They are strengthened by fresh swarms of their countrymen, 394. Battle of Hadrianople, 404. Scour the country from Hadrianople to Constantinople, 410. Massacre of the Gothic youth in Asia, 414. Their formidable union broken by the death of Fritigern, 426. Death and funeral of Athanaric, 428. Invasion and defeat of the Ostrogoths, 430. Are settled in Thrace, by Theodosius, 433. Their hostile sentiments, 436.

— revolt of, under Honorius, v, 176. They ravage Greece, under the command of Alaric, 179. They invade Italy, 190. The sack of Rome by, 308. Death of Alaric, 326. Victories of Wallia in Spain, 352. They are settled in Aquitaine, 355. See *Gaul* and *Theodoric*. Conquest of the Visigoths in Gaul and Spain, vi, 202. How the Goths were converted to the Christian religion, 266, 293.

— reign of Theodoric king of the Ostrogoths, vii, 2. The Goths in Italy, extinguished, 399.

*Government*, civil, the origin of, i, 362.

*Governors* of provinces, under the emperors, their great power and influence, iii, 56.

*Gratian* was the first emperor who refused the pontifical robe, iii, 407, *note*. Marries the princess Constantia, and succeeds to the empire, iv, 332. Defeats the Alemanni in Gaul, 397. Invests Theodosius with the empire of the East, 416.

— his character and conduct, v, 1. His flight from Maximus, and death, 8. Overthrew the ecclesiastical establishment of paganism, 95.

*Greece* is ravaged by the Goths, i, 430. Is over-run by Alaric, the Goth, v, 179. Is reduced by the Turks, xii, 242.

*Greek church*, origin of the schism of, xi, 166; xii, 108, 142.

— empire. See *Constantinople*.

*Greeks*, why averse to the Roman language and manners, i, 161. The



- Greek becomes a scientific language among the Roman, 63. *Character* of the Greek language of Constantinople, xii, 112. When first taught in Italy, 123.
- Greek learning, revival of, in Italy, xii, 117.
- Gregory the Great, Pope, his pious presents to Recared king of Spain, vi, 295. Exhorts Theodelinda queen of the Lombards to propagate the Nicene faith, *ibid.* His enmity to the venerable buildings and learning of Rome, viii, 160. His birth and early profession, 162. His elevation to the pontificate, 164. Sends a mission to convert the Britons, 167. Sanctifies the usurpation of the emperor Phocas, 211.
- Gregory II., Pope, his epistles to Leo III. emperor of Constantinople, ix, 134. Revolts against the Greek emperor, 138.
- Gregory VII., Pope, his ambitious schemes, ix, 199. His contest with the emperor Henry III., x, 299. His retreat to Salerno, 300; xii, 261.
- Gregory, prefect of Africa, history of him and his daughter, ix, 452, 453.
- Gregory Nazianzen, his lamentation on the disgraceful discord among Christians, iii, 401. Loads the memory of the emperor Julian with invective, iv, 63. Censures Constantius for having spared his life, 79, *note.*
- is presented to the wretched see of Sasima, by his friend Archbishop Basil, v, 19, 20. His mission to Constantinople, 20. Is placed on the archiepiscopal throne by Theodosius, 24. His resignation and character, 30.
- Grumbates, king of the Chionites, attends Sapor king of Persia, in his invasion of Mesopotamia, iii, 203. Loses his son at the siege of Armida, 206. Returns home in grief, 209.
- Guardianship, how vested and exercised, according to the Roman civil laws, viii, 68.
- Gubazes, king of Colches, his alliance with Chosroes king of Persia, vii, 330. Returns to his former connection with the emperor Justinian, 331. Is treacherously killed, 336.
- Guelphs and Ghibelines, the parties of, in Italy, ix, 209; xii, 316.
- Guilt, the degrees of, in the penal laws of the Romans, viii, 98.
- Guiscard, Robert, his birth and character, x, 268. Acquires the dukedom of Apulia, 272. His Italian conquests, 274. Besieges Durazzo, 286. Defeats the Greek emperor Alexius there, 291, 292. Engages in the cause of Pope Gregory VII., 298. His second expedition to Greece, and death, 301, 304.
- Gundobald, king of the Burgundians, is reduced by Clovis king of the Franks, vi, 319. His mode of justifying the judicial combat, 339.
- Gunpowder, the invention and use of, xii, 61.
- Guy of Lusignan, king of Jerusalem, his character, xi, 134. Is defeated and taken prisoner by Saladin, 135.
- Gyarus, a small island in the Ægean sea, an instance of its poverty, i, 259.

## H

- Hadrian, emperor, relinquishes the eastern conquest of Trajan, i, 11. Their characters compared, 12. His character contrasted with that of Antoninus Pius, *ibid.* His several adoptions of successors, 121. Founds the city of Ælia Capitolina on mount Sion, ii, 275.
- reforms the laws of Rome in the perpetual edict, viii, 15.
- Hadrianople, battle of, between Constantine the Great and Licinius, i, 258. Is ineffectually besieged by Fritigern the Goth, iv, 393. Battle of, between the emperor Valens and the Goths, 408.
- Hakem, caliph of the Saracens, assumes a divine character to supplant the Mahometan faith, x, 377.

- Hamadmites**, the Saracen dynasty of, in Mesopotamia, x, 82.
- Hannibal**, review of the state of Rome when he besieged that city, v, 266.
- Hannibalianns**, nephew of Constantine the Great, is dignified with the title of king, iii, 116. Provinces assigned to him for a kingdom, 118. Is cruelly destroyed by Constantius, 132.
- Happiness**, instance how little it depends on power and magnificence, x, 39.
- Harmozan**, the Persian satrap, his interview with the caliph Omar, ix, 376.
- Harpies**, an ancient mythologic history, Le Clerc's conjecture concerning, iii, 5, *note*.
- Harun al Rashid**, caliph, his friendly correspondence with the emperor Charlemagne, ix, 186. His wars with the Greek empire, x, 52.
- Haxan**, the Saracen, conquers Carthage, ix, 463.
- Hawking**, the art and sport of, introduced into Italy by the Lombards, viii, 152.
- Hegira**, the era of, how fixed, ix, 289.
- Helena**, the mother of Constantine, her parentage ascertained, ii, 190. Was converted to Christianity by her son, iii, 241, *note*.
- Helena**, sister of the emperor Constantius, married to Julian, iii, 186. Is reported to be deprived of children by the arts of the empress Eusebia, 190. Her death, iv, 19.
- Heliopolis** taken by the Saracens, ix, 406.
- Hell**, according to Mahomet, described, ix, 281.
- Hellespont** described, iii, 9.
- Helvetia**, amount of its population in the time of Cæsar, i, 369, *note*.
- Hengist**, his arrival in Britain, with succours for Vortigern, against the Caledonians, vi, 378. His establishment in Kent, 379.
- Henoticon** of the emperor Zeno, character of, viii, 311.
- Henry** succeeds his brother Baldwin as emperor of Constantinople, xi, 257. His character and administration, 259.
- Henry III**, emperor, his contest with Pope Gregory VII., x, 299. Takes Rome, and sets up Pope Clement III., 300.
- Henry VI**, emperor, conquers and pillages the island of Sicily, x, 326.
- Henry the Fowler**, emperor of Germany, defeats the Turkish invaders, x, 214.
- Heptarchy**, Saxon, establishment of, in Britain, vi, 374. Review of the state of, 383.
- Heracian**, count of Africa, retains that province in obedience to Honorius, v, 306. His cruel usage of the refugees from the sack of Rome, by Alaric, 319. His revolt and death, 336, 337.
- Heracleonas**, emperor of Constantinople, ix, 10.
- Heraclius**, deposes the eastern usurper Phocas, and is chosen emperor, viii, 216. Conquests of Chosroes II., king of Persia, 219. His distressful situation, 227. Accepts an ignominious peace from Chosroes, 230. His first expedition against the Persians, 233. His second Persian expedition, 236. Strengthens himself by an alliance with the Turks, 246. His third Persian expedition, 248. His treaty of peace with Persia, 256. His triumph and pilgrimage to Jerusalem, 256. His theological inquiries, 330.
- Heraclius** marries his niece Martina, ix, 9. Leaves his two sons joint successors to the empire, 10. Invasion of his provinces by the Saracens, 384. Flies from Syria, 419.
- Heraclius** the prefect, his expedition against the Vandals in Africa, vi, 197.

- Heraclius* the eunuch, instigates the emperor Valentinian III. to the murder of the patrician *Ætius*, vi, 137. His death, 138.
- Herbelot*, character of his *Bibliothèque Orientale*, ix, 364, *note*.
- Hercynian* forest, the extent of, unknown in the time of *Cæsar*, i, 347, *note*.
- Heresy* in religion, the origin of, traced, ii, 281. Edict of *Constantine the Great*, against, iii, 305.
- Hermanric*, king of the *Ostrogoths*, his conquests, iv, 317. His death, 373.
- Hermenegild*, prince of *Boetica*, his marriage with *Ingundis* princess of *Anstrasia*, and conversion to the *Nicene* faith, vi, 291. Revolt and death, 292.
- Hermits* of the East, their mortified course of life, vi, 259. Miracles performed by them and their relics, 262.
- Hermodorus*, the *Ephesian*, assists the *Romans* in compiling their twelve tables of laws, viii, 6.
- Hermogenes*, master-general of the cavalry, is killed in the attempt to banish *Paul* bishop of *Constantinople*, iii, 391.
- Hero* and *Leander*, the story of, by whom controverted and defended, iii, 9, *note*.
- Herodian*, his life of *Alexander Severus*, why preferable to that in the *Augustan* history, i, 254, *note*.
- Herodes Atticus*, his extraordinary fortune and munificence, i, 72.
- Herodotus*, his character of the *Persian* worship, i, 322.
- Heruli*, of *Germany* and *Poland*, their character, vii, 21.
- Hilarion*, the monk of *Palestine*, account of, vi, 240.
- Hilary*, bishop of *Poitiers*, his remarkable observations on the diversity of *Christian* doctrines, iii, 335. His exposition of the term *Homoiousion*, 339.
- Hilary*, Pope, censures the emperor *Anthemius* for his tolerating principles, vi, 194.
- Hilderic*, the *Vandal* king of *Africa*, his indulgence to his catholic subjects displeases both the *Arians* and *Athanasians*, vii, 156, 157. Is deposed by *Gelimer*, 157. Is put to death, 177.
- Hindoos* of the East, not the disciples of *Zoroaster*, ix, 493, *note*.
- Hindustan*, conquest of, by *Tamerlane*, xii, 13.
- Hippo Regius*, siege of, by *Genseric* king of the *Vandals*, vi, 21.
- History*, the principal subjects of, i, 383.
- Holy war*, the justice of it inquired into, xi, 12.
- Homicide*, how commuted by the *Salic* laws, vi, 339.
- Homoousion*, origin, and use of that term at the council of *Nice*, iii, 331. And *Homoiousion*, the distinction between, 339.
- Honain*, war of, ix, 310.
- Honoratus*, archbishop of *Milan*, is, with his clergy, driven from his see, by the *Lombards*, viii, 127.
- Honoria*, princess, sister of the emperor *Valentinian III.* her history, vi, 103.
- Honorius*, son of *Theodosius the Great*, is declared emperor of the West, by his dying father, v, 86. Marries *Maria*, the daughter, of *Stilicho*, 172, 173. His character, 174. Flies from *Milan* on the invasion of *Italy* by *Alaric*, 196. His triumphant entry into *Rome*, 204. Abolishes the combats of gladiators, 207. Fixes his residence at *Ravenna*, 210. Orders the death of *Stilicho*, 242. His impolitic measures and cruelty unite his barbarian soldiers against him under *Alaric*, 252. His councils distracted by the eunuchs, 299. His abject overtures to *Attilus* and *Alaric*, 307. His last acts, and death, 305. His triumph for the reduction of *Spain* by *Wallia* the *Goth*, 354. Is suspected of incest

- with his sister Placidia, vi, 2, 3. His persecution of the Donatists in Africa, 16.
- Honour*, the new ranks of, introduced in the city of Constantinople, iii, 34 x, 119.
- Hormisdas*, a fugitive Persian prince, in the court of the emperor Constantius, his remarks on the city of Rome, iii, 193, *note*. His history, and station under Julian, iv, 162.
- Hormouz*, the son of Chosroes, king of Persia, his accession, viii, 178. His character, 179. Is deposed, and at length killed, 184, 186.
- Horses*, of Arabia, their peculiar qualities, ix, 225.
- Hosein*, the son of Ali, his tragical death, ix, 346.
- Hospitallers*, knights, of St. John of Jerusalem, popularity and character of the order of, xi, 92.
- Hostilianus*, the minor son of the emperor Decius, elected emperor, under the guardianship of Gallus, i, 405.
- Hugh*, king of Burgundy, his marriage with Marozia, and expulsion from Rome by Alberic, ix, 201.
- Hugh*, count of Vermandois, engages in the first crusade, xi, 32. Is shipwrecked and made captive by the Greek emperor Alexius Comnenus, 45. His return, 72.
- Human nature*, its natural propensities, ii, 315.
- Hume*, Mr. his natural history of religion, the best commentary on the polytheism of the ancients, i, 46, *note*. His difficulty as to the extent of the imperial palace at Rome, resolved, 212, *note*. Charges the most refined and philosophic sects with intolerance, 328, *note*.
- Hungary*, establishment of the Huns in, vi, 38. State of, under the emperor Charlemagne, ix, 184. Terror excited by their first approach in Europe, x, 202. Their character, 207.
- Humades*, John, his exploits against the Turks, xii, 163. His defence of Belgrade, and death, 164.
- Huneric*, the son of Genseric, king of the Vandals, persecutes his catholic subjects, vi, 275. His cruelty to the catholics of Tipasa, 288.
- Huns*, their original seat, and their conquests iv, 366. Their decline, 360. Their emigrations, 364. Their victories over the Goths, 370, 373. — they drive other barbarous tribes before them, upon the Roman provinces, v, 212. Their establishment in Hungary, vi, 38. Character of their king Attila, 41. Their invasion of Persia, 47. The empire of, extinguished by the death of Attila, 134.
- Hunting* of wild beasts, when a virtue, and when a vice, i, 161. Is the school of war, iv, 347.
- Hypatia*, the female philosopher, murdered in the church at Alexandria, viii, 281.
- Hypatius*, sedition of, at Constantinople, viii, 86.

## I and J.

- Jacobites* of the East, history of the sect of, viii, 350.
- James*, St. his legendary exploits in Spain, ii, 361.
- Janizaries*, first institution of those troops, xi, 436.
- Iberian* and *Caspian* gates of mount Caucasus, distinguished, vii, 140. The Iberian gates occupied by Cabades king of Persia, 141.
- Idatius*, his account of the misfortunes of Spain by an irruption of the barbarous nations, v, 349.
- Idolatry* ascribed to the agency of demons, by the primitive Christians, ii, 286. Derivation of the term, and its successive applications, iii, 407, *note*.

- Jerom*, his extravagant representation of the devastation of Pannonia by the Goths, iv, 413. His influence over the widow Paula, vi, 244.
- Jerusalem*, its situation, destruction, and profanation, iv, 99. Pilgrimages to, and curious relicts preserved there, 100. Abortive attempts of the emperor Julian to rebuild the temple, 103.
- a magnificent church erected there to the Virgin Mary by Justinian, vii, 123. The vessels of the temple brought from Africa to Constantinople by Belisarius, 194. Is conquered by Chosroes II. king of Persia, 220. Insurrection of the monks there, viii, 310.
- the city conquered by the Saracens, ix, 412. Great resort of pilgrims to, x, 373. Conquests of, by the Turks, 380.
- is taken from the Turks by the Egyptians, xi, 77. Is taken by the crusaders, 84. Is erected into a kingdom under Godfrey of Bouillon, 87. Succession of its Christian princes, 134. Is pillaged by the Carizmians, 158.
- Jerusalem*, New, described according to the ideas of the primitive Christians, ii, 298.
- Jenits*, Portuguese, persecute the eastern Christians, viii, 348. Their labours in, and expulsion from, Abyssinia, 373.
- Jews*, an obscure, unsocial, obstinate race of men, ii, 264. Review of their history, 267. Their religion the basis of Christianity, 270. The promises of divine favour extended by Christianity to all mankind, *ibid.* The immortality of the soul not inculcated in the law of Moses, 294. Why there are no Hebrew gospels extant, 351. Provoked the persecutions of the Roman emperors, 377.
- those of a more liberal spirit adopted the theological system of Plato, iii, 314. Their condition under the emperors Constantine and Constantian, iv, 97. Abortive attempt of Julian to rebuild the temple of Jerusalem, 103.
- miraculous conversion of a number of, at Minorca, v, 132, *note*. Persecution of, in Spain, vi, 296.
- are persecuted by the catholics in Italy, vii, 40. And by Cyril at Alexandria, viii, 279. How plagued by the emperor Justinian, 322.
- those in Arabia, subdued by Mahomet, ix, 303. Assist the Saracens in the reduction of Spain, ix, 478.
- massacres of, by the first crusaders, xi, 25, 26.
- Jezdegerd*, king of Persia, is said to be left guardian to Theodosius the Younger, by the emperor Arcadius, v, 408. His war with Theodosius, 421.
- Igilium*, the small island of, serves as a place of refuge for Romans who flew from the sack of Rome by Alario, v, 318.
- Ignatius*, bishop of Antioch, the Christian fortitude displayed in his epistles, ii, 429.
- Ikshidites*, the Saracen dynasty of, x, 82.
- Illustrious*, the title of, how limited in the times of Roman simplicity, and how extended when Constantinople became the seat of empire, iii, 34.
- Illyricum* described, i, 35.
- Images*, introduction of, into the Christian church, ix, 114. The worship of, derived from paganism, 117. Are condemned by the council of Constantinople, 126. The adoration of, justified by Pope Gregory II. 134. And sanctified by the second council of Nice, 166.
- Imperator*, in the Roman history, explained, i, 99, *note*. The imperial prerogative, 106. The court 110. The sense of this appellation altered by long use, ii, 163.
- Incarnation*, theological history of the doctrine of, viii, 261.
- Incest*, natural and arbitrary, distinguished, viii, 66.

- India*, account of the Christians of St. Thomas in, viii, 346. Persecution of, by the Portuguese, 347.
- Indictions*, the memorable era of, whence dated, ii, 227, *note*. The name and use of, in the middle ages, whence derived, iii, 83.
- Indulgences*, in the Romish church, the nature of, explained, xi, 16, 17.
- Ingridis*, princess of Austrasia, is married to Hermenegild prince of Boetica, and cruelly treated by his mother Goisvintha, vi, 201.
- Inheritance*, paternal, subject to parental discretion among the Romans, i, 264. The Roman law of, viii, 74. Testamentary dispositions of property, 77. The Voconian law, how evaded, 81.
- Injuries*, review of the Roman law for the redress of, viii, 87.
- Innocent III.* Pope, enjoyed the plenitude of papal power, xi, 148.
- Inquisition*, the first erection of that tribunal, xi, 149.
- Institutes* of Justinian, an analysis of, viii, 47.
- Interest* of money, how regulated by the Roman law, viii, 86.
- Joan*, Pope, the story of, fictitious, ix, 198, *note*.
- John*, principal secretary to the emperor Honorius, usurps the empire after his death, vi, 4.
- John*, the almsgiver, archbishop of Alexandria, relieves the Jewish refugees when Jerusalem was taken by the Persians, viii, 221. His extraordinary liberality of the church treasure, 363.
- John*, bishop of Antioch, arrives at Ephesus after the meeting of the council, and, with his bishops, decides against Cyril, viii, 291. Coalition between him and Cyril, 293.
- John* of Apri, patriarch of Constantinople, his pride, and confederacy against John Cantacuzene, xi, 366.
- John* of Brienne, emperor of Constantinople, xi, 267.
- John* of Cappadocia, pretorian prefect of the East, under the emperor Justinian, his character, vii, 109. Is disgraced by the empress Theodora, and becomes bishop, 110. Opposes the African war, 169. His fraud in supplying the army with bread, 169.
- John Comnenus*, emperor of Constantinople, ix, 86.
- John Damascenus*, St. his history, ix, 131, *note*.
- John* of Lycopolis, the hermit, his character, and oracular promise to the emperor Theodosius the Great, v, 79.
- John*, the Monophysite bishop of Asia, is employed by the emperor Justinian to root out pagans and heretics, viii, 321.
- John XII.* Pope, his flagitious character, ix, 199.
- John XXIII.* Pope, his profligate character, xii, 369.
- John*, St. the Evangelist, reveals the true sense of Plato's doctrine of the *Logos*, iii, 316.
- John* the Sanguinary seizes the Gothic treasures in Picenum, and obliges Vitiges to raise the siege of Rome, vii, 244.
- John Zimisces* murders the Greek emperor Nicephorus, and succeeds him, ix, 65. His eastern victories, x, 88. Defeats Swatolauus, czar of Russia, 234.
- Ima*, one of the Hebrides islands, its ancient monastic eminence, vi, 242.
- Jonas*, renegade of Damascus, story of, ix, 398.
- Jordan*, character of his work, *De Originibus Sclavicis*, x, 196, *note*.
- Joseph*, the Carizman, governor of Berzem, kills the sultan Alp Arslan, x, 359.
- Josephus*, the mention of Jesus Christ in his history, a forgery, ii, 400, *note*. His opinion, that Plato derived knowledge from the Jews, controverted, iii, 312, *note*.
- Jesien* is elected emperor by the troops of Julian, on their retreat from

- Assyria, iv, 203. His treaty with Saper king of Persia, 209. His death, 232.
- Jovians* and *Herculians*, new bodies of guards instituted to supersede the pretorian bands, ii, 101.
- Jovinian* of Verona, his punishment by a Roman synod, for heresy, v, 191.
- Jovinus* reduces the Alemanni, who had invaded Gaul, iv, 277, 278.
- account of his revolt against the emperor Honorius in Germany, v, 343.
- Jovius*, pretorian prefect under the emperor Honorius, succeeds *Olympius* as his confidential minister, v, 297. His negotiations with *Alaric* obstructed, 299. Deserts *Honorius*, and goes over to *Alaric*, and the new emperor *Attalus*, 306.
- Irene*, her marriage with the Greek emperor *Leo*, ix, 31. Her ambition, and barbarity to her son *Constantine*, 32. Restores images to public devotion, 164.
- Ireland* was first colonized from Scotland, iv, 292. Derivation of the name of its tutelar saint, *Patrick*, vi, 225, note.
- Isaac I. Comnenus*, emperor of Constantinople, ix, 74.
- Isaac II. Angelus*, emperor of Constantinople, ix, 110. His character and reign, xi, 178. Is deposed by his brother *Alexius*, 181. Is restored by the crusaders, 213. His death, 221.
- Isaac*, archbishop of Armenia, his apology for the vices of king *Artasires*, v, 425.
- Isauria*, the rebellion there against the emperor *Galerius*, i, 454.
- Isaurians*, reduction of, by the eastern emperors, vii, 129.
- Isidore*, Cardinal, his ill treatment in Russia, xii, 145. Receives an act of union from the Greek clergy at Constantinople, 201.
- Isocrates*, his price for the tuition of his pupils, vii, 146.
- Italy*, the dominion of, under *Odoacer*, succeeds the extinction of the western empire, vi, 221. Its miserable state at this era, 230. Conversion of the Lombards of, to the Nicene faith, 295.
- is reduced by *Theodoric the Ostrogoth*, vii, 15. His administration, 17. Government of, according to the Roman law, by *Theodoric*, 26. Its flourishing state at this time, 33. How supplied with silk from China, 91. History of *Amalasontha*, queen of Italy, 200. Invasion of, by *Belisarius*, 217. Siege of Rome by the Goths, 224. Invasion of Italy, by the Franks, 249. Revolt of the Goths, 353. Expedition of the eunuch *Narses*, 381. Invasion of, by the Franks and Alemanni, 393. Government of, under the exarchs of Ravenna, 398. Conquests of *Alboin* king of the Lombards in, viii, 126. Distress of, 142. How divided between the Lombards, and the exarchs of Ravenna, 145.
- growth of the papal power in, ix, 131. Revolt of, against the Greek emperors, 138. The exarchate of Ravenna granted to the pope, 156. Extent of the dominions of *Charlemagne* there, 183. The power of the German *Cassars* destroyed by the rise of the commercial cities there, 205. Factions of the Guelphs and Ghibelins, 209. Conflict of the Saracens, Latins, and Greeks in, x, 244.
- revival of Greek learning in, xii, 117. Authors consulted for the history of, 386, note.
- Jubilee*, popish, a revival of the secular games, i, 312, note; xii, 304. The return of, accelerated, 307.
- Jude*, St. examination of his grandsons before the tribunal of the procurator of Judæa, ii, 406.
- Judgments* of God, in the Salic laws, how determined, vi, 342.
- Judgments*, popular, of the Romans, displayed, viii, 104.

- Julia Donna*, wife of the emperor Severus, her character, i, 206 Her death, 228.
- Julian*, the nephew of Constantine the Great, his education, iii, 171. His dangerous situation on the death of his brother Gallus, 181. Is sent to Athens, where he cultivates philosophy, 183. Is recalled by Constantius, 186. Is invested with the title of Cæsar, 188. Is appointed to the government of Gaul, 214. His first campaign, 217. Battle of Strasburg, 221. Reduces the Franks at Toxandria, 224. His three expeditions beyond the Rhine, 227. Restores the cities of Gaul, 229. His civil administration, 231. His account of the theological calamities of the empire under Constantius, 398. Constantius grows jealous of him, iv, 3. The Gaulish legions are ordered into the East, 4. Is saluted emperor by the troops, 11. His embassy and epistle to Constantius, 16. His fourth and fifth expeditions beyond the Rhine, 17. Declares war against Constantius, and abjures the Christian religion, 22. His march from the Rhine into Illyricum, 25. Enters Sirmium, 28. Publishes apologies for his conduct, 29. His triumphant entry into Constantinople on the death of Constantius, 38. His private life and civil government, 37. His reformations in the imperial palace, 41. Becomes a sloven to avoid foppery, 45. Erects a tribunal for the trial of the evil ministers of Constantius, 46. Dismisses the spies and informers employed by his predecessor, 50. His love of freedom and the republic, 52. His kindness to the Grecian cities, 55. His abilities as an orator, 58. And as a judge, 59. His character, *ibid.* His apostacy accounted for, 64. Adopts the pagan mythology, 67. His theological system, 72. His initiation into the Eleusinian mysteries, and his fanaticism, 75. His hypocritical duplicity, 78. Writes a vindication of his apostacy, 81. His edict for a general toleration, 83, 84. His pagan superstitious zeal, 85. His circular letters for the reformation of the pagan religion, 88. His industry in gaining proselytes, 94. His address to the Jews, 97. History of his attempt to rebuild the temple at Jerusalem, 103. Transfers the revenues of the Christian church to the heathen priests, 110. Prohibits Christian schools, 111. Obliges the Christians to reinstate the pagan temples, 115. Restores the sacred grove and temple of Daphne, 121. Punishes the Christians of Antioch for burning that temple, 123. His treatment of the cities of Edessa and Alexandria, 129. Banishes Athanasius, 133. The philosophical fable of his *Cæsars* delineated, 139. Meditates the conquest of Persia, 143. Popular discontents during his residence at Antioch, 146. Occasion of writing his *Misopogon*, 150. His march to the Euphrates, 164. He enters the Persian territories, 161. Invades Assyria, 169. His personal conduct in this enterprise, 174. His address to his discontented troops, 176. His successful passage over the Tigris, 180. Burns his fleet, 183. His retreat and distress, 193. His death, 199. His funeral, 223.
- Julian*, count, offers to betray Spain into the hands of the Arabs, ix, 469. His advice to the victorious Turks, 477.
- Julian*, the papal legate, exhorts Ladislaus king of Hungary and Poland, to breach of faith with the Turks, xii, 166. His death and character, 161.
- Julius*, master-general of the troops in the eastern empire, concert a general massacre of the Gothic youth in Asia, iv, 415.
- Jurisprudence*, Roman, a review of, viii, 1. Was polished by Grecian philosophy, 28. Abuses of, 109.
- Justin* the Elder, his military promotion, vii, 54. His elevation to the empire, and character, 56. His death, 62.



- Justin II.** emperor, succeeds his uncle Justinian, viii, 113. His firm behaviour to the ambassadors of the Avars, 116. His abdication, and investiture of Tiberius, as his successor, 135.
- Justin Martyr**, his decision in the case of the Ebionites, ii, 277. His extravagant account of the progress of Christianity, 362. Occasion of his own conversion, 366.
- Justina**, the popular story of her marriage with the emperor Valentinian examined iv, 332. Her infant son Valentinian II. invested with the imperial ensigns, on the death of his father, 333. Her contest with Ambrose, archbishop of Milan, v, 40. Flies from the invasion of Maximus, with her son, 48.
- Justinian**, emperor of the East, his birth and promotion, vii, 54. His orthodoxy, 59. Is invested with the diadem by his uncle Justin, 60. Marries Theodora, 70. Patronises the blue faction of the circus, 78. State of agriculture and manufacture in his provinces, 88. Introduces the culture of the silk worm, and manufacture of silk, into Greece, 97. State of his revenue, 100. His avarice and profusion, 102. Taxes and monopolies, 105, 106. His ministers, 109. His public buildings, 112. Founds the church of St. Sophia at Constantinople, 117. His other public works, 122. His European fortifications, 126. His Asiatic fortifications, 132. He suppresses the schools of Athens, 143. And the consular dignity, 152. Purchases a peace from the Persians, 156, 307. Undertakes to restore Hilderic king of Carthage, 158. Reduction of Africa, 186. His instructions for the government of 187. His acquisitions in Spain, 203. His deceitful negotiations in Italy, 210. Weakness of his empire, 270. Receives an embassy from the Avars, 291. And from the Turks, 293. Persian war, 315. is negotiations with Chosroes, 337. His alliance with the Abyssinians, 343. Neglects the Italian war under Belisarius, 362. Settles the government of Italy under the exarch of Ravenna, 396. Disgrace and death of Belisarius, 407. His death and character, 409. Comets and calamities in his reign, 412. His code, pandects, and institutes, viii, 1. His theological character and government, 317. His persecuting spirit, 320. His orthodoxy, 324. Died a heretic, 328.
- Justinian II.** emperor of Constantinople, ix, 17.
- the son of Germanus, his conspiracy with the empress Sophia, and successes against the Persians, viii, 137, 138.
- Juvenal**, his remarks on the crowded state of the inhabitants of Rome, v, 286.

## K.

- Khan**, import of this title in the northern parts of Asia, iv, 350 ; v, 212.
- King**, the title of, conferred by Constantine the Great on his nephew Hannibalianus, iii, 116.
- Kindred**, degrees of, according to the Roman civil law, viii, 75.
- Knight**hood, how originally conferred, and its obligations, xi, 37.
- Koran** of Mahomet, account and character of, ix, 208.
- Koreish**, the tribe of, acquire the custody of the Caaba at Mecca, ix, 246. Pedigree of Mahomet, 253. They oppose his pretensions to a prophetic character, 286. Flight of Mahomet, 288. Battle of Beder, 290. Battle of Ohud, 301. Mecca surrendered to Mahomet, 307.

## L.

- Labarum**, or standard of the cross, in the army of Constantine the Great, described, iii, 255.

- Labeo**, the civilian, his diligence in business and composition, viii, 25. His professional character, 30.
- Lactantius**, difficulties in ascertaining the date of his *Divine Institutions*, iii, 237, *note*. His flattering prediction of the influence of Christianity among mankind, 247. Inculcates the divine right of Constantine to the empire, 249.
- Ladislaus**, king of Hungary and Poland, leads an army against the Turks, xii, 163. His breach of faith with them, 165.
- king of Naples, harrasses Rome during the schism of the papacy, xii, 366.
- Latus**, pretorian prefect, conspires the death of Commodus, and confers the empire on Pertinax, i, 166, 167.
- Laity**, when first distinguished from the clergy, ii, 344.
- Lampadius**, a Roman senator, boldly condemns the treaty with Alaric the Goth, v, 237.
- Lance, holy**, narrative of the miraculous discovery of, xi, 73.
- Land**, how assessed by the Roman emperors, iii, 85. How divided by the barbarians, vi, 345. Allodial, and Salic, distinguished, 349. Of Italy, how partitioned by Theodoric the Ostrogoth, vii, 17.
- Laodicea**, its ancient splendour, i, 80.
- Lasceris Theodore**, establishes an empire at Nice, xi, 248. His character, 301.
- Lasceris Theodore**, II, his character, xi, 305.
- Lasceris Janus**, the Greek grammarian, his character, xii, 128.
- Latin church**, occasion of its separation from the Greek church. xi, 166. Corruption and schism of, xii, 89. Re-union of, with the Greek church, 109. The subsequent Greek schism, 142.
- Latium**, the right of, explained, i, 58.
- Laura**, in monkish history, explained, vi, 259.
- Law**, review of the profession of, under the emperors, iii, 53.
- Laws of Rome**, review of, viii, 1. Those of the kings, 4. Of the twelve tables, 6. Of the people, 11. Decrees of the senate, and edicts of the pretors, 13. Constitutions of the emperors, 16. Their rescripts, 19. The three codes of, 20. The forms of, *ibid.* Succession of civil lawyers, 23. Reformation of, by Justinian, 33. Abolition and revival of the penal laws, 94.
- Lazi**, the tribe of, in Colchos, account of, vii, 327.
- Le Clerc**, character of his ecclesiastical history, viii, 260, *note*.
- Legacies** and inheritances taxed by Augustus, i, 263. How regulated by the Roman law, viii, 79.
- Legion**, in the Roman army under the emperors, described, i, 19. General distribution of the legions, 27. The size of, reduced by Constantine the Great, iii, 62.
- Leo of Thrace** is made emperor of the East, by his master Aspar, vi, 188. Was the first Christian potentate who was crowned by a priest, 189. Confers the empire of the West on Anthemius, 191. His armament against the Vandals in Africa, 196. Murders Aspar and his sons, vii, 4.
- Leo III**, emperor of Constantinople, ix, 25. His edicts against images in churches, 124. Revolt of Italy, 138.
- Leo IV**, emperor of Constantinople, ix, 29.
- Leo V**, emperor of Constantinople, ix, 37.
- Leo VI**, the philosopher, emperor of Constantinople, ix, 55. Extinguishes the power of the senate, x, 134.
- Leo** bishop of Rome, his character and embassy from Valentinian III to Attila king of the Huns, vi, 130. Intercedes with Genseric king of the Vandals for clemency to the city of Rome, 150. Calls the council of Chalcedon, viii, 305.

- Leo III.*, Pope, his miraculous recovery from the assault of assassins, ix, 172. Crowns Charlemagne emperor of the Romans, 173.
- Leo IV.*, Pope, his reign, x, 64. Founders the Leonine city, 66.
- Leo IX.*, Pope, his expedition against the Normans of Apulia, x, 265. His treaty with them, 267.
- Leo*, archbishop of Thessalonica, one of the restorers of Greek learning, x, 157.
- Leo*, general of the East, under the emperor Arcadius, his character, v, 384.
- Leo Pilatus*, first Greek professor at Florence, and in the West, his character, xii, 121.
- Leo the Jew* proselyte, history of his family, xii, 309.
- Leonas*, the questor, his embassy from Constantius to Julian, iv, 21.
- Leonine city* at Rome founded, x, 66.
- Leontius* is taken from prison, and chosen emperor of Constantinople, on the deposition of Justinian II., ix, 18.
- Leovigild*, Gothic king of Spain, his character, vi, 290. Revolt and death of his son Hermenegild, 292.
- Letters*, a knowledge of, the test of civilization in a people, i, 262.
- Lewis the Pious*, emperor of the Romans, ix, 188.
- Lewis II.* emperor of the Romans, ix, 189. His epistle to the Greek emperor Basil I., x, 246.
- Libanius*, his account of the private life of the emperor Julian, iv, 38. And of his divine visions, 77. Applauds the dissimulation of Julian, 79, 80. His character, 151. His eulogium on the emperor Valens, 487.
- Liberius*, bishop of Rome, is banished by the emperor Constantius, for refusing to concur in deposing Athanasius, iii, 372, 388.
- Liberty*, public, the only sure guardians of, against an aspiring prince, i, 95.
- Licinius* is invested with the purple by the emperor Galerius, ii, 208. His alliance with Constantine the Great, 235. Defeats Maximin, 236. His cruelty, 237. Is defeated by Constantine at Cibalis, 243. And at Mardia, 245. Peace concluded with Constantine, 247. Second civil war with Constantine, 253. His humiliation, and death, 259.
- fate of his son, iii, 111. Concurred with Constantine in publishing the edict of Milan, 243. Violated this engagement by oppressing the Christians, 251. Cæcilius's account of his vision, 258.
- Lieutenant*, imperial, his office and rank, i, 101.
- Lightning*, superstition of the Romans with reference to persons and places struck with, ii, 97.
- Limigantes*, Sarmatian slaves, expel their masters, and usurp possession of their country, iii, 126. Extinction of, by Constantius, 197.
- Literature*, revival of, in Italy, xii, 117. Ancient use and abuse of, 135.
- Lithuania*, its late conversion to Christianity, x, 241.
- Litorius*, Count, is defeated and taken captive in Gaul by Theodoric, vi, 96.
- Liutprand*, king of the Lombards, attacks the city of Rome, ix, 146.
- Liutprand*, bishop of Cremona, ambassador to Constantinople, ceremony of his audience with the emperor, x, 125.
- Logos*, Plato's doctrine of, iii, 313. Is expounded by St John the Evangelist, 315. Athanasius confesses himself unable to comprehend it, 320. Controversies on the eternity of, 325.
- Logothete*, great, his office under the Greek emperors, x, 122.
- Lombardy*, ancient, described, i, 33. Conquest of, by Charlemagne, ix, 150.
- Lombards*, derivation of their name, and review of their history, vii, 274. Are employed by the emperor Justinian to check the Gepidæ, 276. Actions

- of their king Alboin, viii, 117. They reduce the Gepidæ, 121. They over-run that part of Italy now called Lombardy, 126. Extent of their kingdom, 147. Language and manners of the Lombards, 148. Government and laws, 155, 156.
- Longinus*, his representation of the degeneracy of his age, i, 94. Is put to death by Aurelian, ii, 43.
- \_\_\_\_\_ is sent to supersede Narses, as exarch of Ravenna, viii, 125.
- Receives Rosamond the fugitive queen of the Lombards, 132.
- Lothaire I.*, emperor of the Romans, ix, 180.
- Louis VII.*, of France, is rescued from the treachery of the Greeks by Roger king of Sicily, x, 513. Undertakes the second crusade, xi, 106. His disastrous expedition, 113.
- Louis IX.*, of France, his crusades to the Holy Land, xi, 155. His death, 160. Procured a valuable stock of relics from Constantinople, 273.
- Lucian*, the severity of his satire against the heathen mythology, accounted for, i, 49.
- Lucian*, count of the East, under the emperor Arcadius, his cruel treatment by the prefect Rufinus, v, 146.
- Lucian*, presbyter of Jerusalem, his miraculous discovery of the body of St. Stephen, the first Christian martyr, v, 128.
- Lucilian*, governor of Illyricum, is surprised, and kindly treated by Julian, iv, 28. His death, 231.
- Lucilla*, sister of the emperor Commodus, her attempt to get him assassinated, i, 140, 141.
- Lucius II.* and *III.*, Popes, their disastrous reigns, xii, 264.
- Lucrine* lake described, with its late destruction, v, 269, *note*.
- Lucullan* villa in Campania, its destruction and history, vi, 226.
- Lupercalia*, the feast of, described, and continued under the Christian emperors, vi, 193.
- Lupicinus*, the Roman governor of Thrace, oppresses the Gothic emigrants there, iv, 381. Rashly provokes them to hostilities, 385. Is defeated by them, 387.
- Lustral* contribution in the Roman empire, explained, iii, 94.
- Luther, Martin*, his character, as a reformer, x, 168.
- Luxury*, the only means of correcting the unequal distribution of property, i, 87.
- Lygians*, a formidable German nation, account of, ii, 78.
- Lyons*, battle of, between the competitors Severus and Albinus, i, 192.

## M

- Macedonius*, the Arian bishop of Constantinople, his contests with his competitor Paul, iii, 390. Fatal consequences on his removing the body of the emperor Constantine to the church of St. Acacius, 393. His cruel persecutions of the catholics and novatians, 394. His exile, viii, 316.
- Macrianus*, pretorian prefect under the emperor Valerian, his character, i, 436.
- Macrinus*, a prince of the Alemanni, his steady alliance with the emperor Valentinian, iv, 284.
- Macrinus*, his succession to the empire predicted by an African, i, 222. Accelerates the completion of the prophecy, *ibid.* Purchases a peace with Parthia, 332.
- Madayn*, the capital of Persia, sacked by the Saracens, ix, 369.
- Maeonius* of Palmyra assassinates his uncle Odenathus, ii, 35.
- Mæia* its situation, i, 37.

- Magi*, the worship of, in Persia, reformed by Artaxerxes, i, 318. Abridgment of the Persian theology, 320. Simplicity of their worship, 322. Ceremonies and moral precepts, 323. Their power, 325.
- Magie*, severe prosecution of persons for the crime of, at Rome and Antioch, iv, 249.
- Magnentius* assumes the empire in Gaul, iii, 148. Death of Constant, 149. Sends an embassy to Constantine, 151. Makes war against Constantine, 157. Is defeated at the battle of Mursa, 159. Kills himself, 166.
- Mahmud*, the Gaznevid, his twelve expeditions into Hindostan, x, 332. His character, 335.
- Mahomet*, the prophet, his embassy to Chosroes II, king of Persia, viii, 296. — his genealogy, birth, and education, ix, 253. His person and character, 255. Assumes his prophetic mission, 260. Inculcated the unity of God, 262. His reverential mention of Jesus Christ, 265. His Koran, 267. His miracles, 270. His precepts, 273. His hell, and paradise, 279. The best authorities for his history, 282, *note*. Converts his own family, 283. Preaches publicly at Mecca, 285. Escapes from the Koreishites there, 288. Is received as prince of Medina, 292. His regal dignity, and sacerdotal office, *ibid*. Declares war against infidels, 295. Battle of Beder, 299. Battle of Ohud, 301. Subdues the Jews of Arabia, 303. Submission of Mecca to him, 306. He conquers Arabia, 309. His sickness and death, 316, 317. His character, 320. His private life, 324. His wives, 325. His children, 329. His posterity, 347. Remarks on the great spread and permanency of his religion, 351. — the son of Bajaset, his reign, xii, 49.
- II, sultan of the Turks, his character, xii, 178. His reign, 181. Indications of his hostile intentions against the Greeks, 183. He besieges Constantinople, 196. Takes the city by storm, 232. His entry into the city, 227. Makes it his capital, 238. His death, 249.
- Mahometism*, by what means propagated, ix, 492. Toleration of Christianity under, 491.
- Majorian*, his history, character, and elevation to the western empire, vi, 166. His epistle to the senate, 168. His salutary laws, 169. His preparations to invade Africa, 176. His fleet destroyed by Genseric, 179. His death, 181.
- Malaterra*, his character of the Normans, x, 261.
- Malek Shah*, sultan of the Turks, his prosperous reign, x, 360. Reforms the eastern calendar, 364. His death, *ibid*.
- Malus Theodorus*, the great civil honours to which he attained, iii, 54, *note*.
- Mamelukes*, their origin and character, xi, 160. Their establishment in Egypt, 162.
- Mamaa*, mother of the young emperor Alexander Severus, acts as regent of the empire, i, 241. Is put to death with him, 277. Her conference with Origen, ii, 442.
- Mango*, an Arminian noble, his history, ii, 141.
- Man*, the only animal that can accommodate himself to all climates, i, 349, *note*.
- Mancipium*, in the Roman law, explained, viii, 72.
- Manicheans* are devoted to death, by the edict of Theodosius against heretics, v, 33.
- Mannuel Comnenus*, emperor of Constantinople, ix, 88. He repulses the Normans, x, 314. But fails in his scheme of subduing the western empire, 319. His ill treatment of the crusaders, xi, 109.
- Maogamalcha*, a city of Assyria, reduced and destroyed by the emperor Julian, iv, 171.
- Marble*, the four species of, most esteemed by the Romans, i, 263, *note*.

- Marcellinus**, count of the sacred largesses under the emperor Constans in Gaul, assists the usurpation of Magnentius, iii, 148. His embassy to Constantius, 151. Was killed in the battle of Mursa, 166.
- his revolt in Dalmatia, and character, vi, 182. Joins the emperor Anthemius, and expels the Vandals from Sardinia, 197. His death, 201.
- son of the prefec, Maximint his treacherous murder of Gabinius king of the Quadi, iv, 326.
- Marcellus**, the centurion, martyred for desertion, ii, 455.
- , bishop of Rome, exiled to restore peace to the city, ii, 471.
- , bishop of Apamea in Syria, loses his life in destroying the pagan temples, v, 106, 107.
- Marcia**, the concubine of the emperor Commodus, a patroness of the Christians, ii, 437.
- Marcian**, senator of Constantinople, marries the empress Pulcheria, and is acknowledged emperor, vi, 85. His temperate refusal of the demands of Attila the Hun, 87.
- Marcianopolis**, the city of, taken by the Goths, i, 398.
- Marcomanni** are subdued and punished by Marcus Antonius, i, 381. Alliance made with, by the emperor Gallienus, 420.
- Marcus** elected bishop of the Nazarenes, ii, 276.
- Mardia**, battle of, between Constantine the Great and Licinius, ii, 245.
- Margus**, battle of, between Diocletian and Carinus, ii, 110.
- Margus**, bishop of, betrays his episcopal city into the hands of the Huns, vi, 51.
- Maria**, daughter of Eudæmon of Carthage, her remarkable adventures, vi, 31.
- Mariana**, his account of the misfortunes of Spain, by an irruption of the barbarous nations, v, 349.
- Marinus**, a subaltern officer, chosen emperor by the legions of Mæsia, i, 385.
- Marius** the armourer, a candidate for the purple among the competitors against Gallienus, his character, i, 446.
- Mark**, bishop of Arethusa, is cruelly treated by the emperor Julian, iv, 116.
- Maronga**, engagement there between the emperor Julian, and Sapor, king of Persia, iv, 194.
- Maronites**, of the East, character and history of, viii, 354.
- Marozia**, a Roman prostitute, the mother, grandmother, and great grandmother, of three popes, ix, 198.
- Marriage**, regulations of, by the Roman laws, viii, 57. Of Roman citizens with strangers, proscribed by their jurisprudence, x, 129.
- Martel, Charles**, duke of the Franks, his character, x, 23. His polite conduct on the Saracen invasion of France, 24, 25. Defeats the Saracens, 26. Why he was consigned over to hell-flames by the clergy, 27.
- Martin**, bishop of Tours, destroys the idols and pagan temples in Gaul, v, 106. His monkish institution there, vi, 241.
- Martina**, marries her uncle, the emperor Heraclius, ix, 9. Endeavours to share the imperial dignity with her sons, 10. Her fate, 12.
- Martinianus**, receives the title of Cæsar, from the emperor Licinius, ii, 259.
- Martyrs**, primitive, an inquiry into the true history of, ii, 376. The several inducements to martyrdom, 426. Three methods of escaping it, 432. Marks by which learned catholics distinguish the relics of the martyrs, 419, *note*. The worship of, and their relics introduced, v, 123.
- Mary**, Virgin, her immaculate conception, borrowed from the Koran, ix, 265.

- Masazel**, the persecuted brother of Gildo the Moor, takes refuge in the imperial court of Honorius, v, 166. Is intrusted with troops to reduce Gildo, 167. Defeats him, 170. His suspicious death, 172.
- Master** of the officers under Constantine the Greek, his functions, iii, 70.
- Maturus**, his revolt and conspiracy against the emperor Commodus, i, 144.
- Matthew**, St. his gospel originally composed in Hebrew, ii, 351, *note*; viii, 263, *note*.
- Maurice**, his birth, character, and promotion to the eastern empire, viii, 140. Restores Chosroes II. king of Persia, 189. His war against the Avars, 200. State of his armies, 203. His abdication and death, 209, 210.
- Mauritania**, ancient, its situation and extent, i, 41. Character of the native Moors of, vi, 15.
- Maxentius**, the son of Maximian declared emperor at Rome, ii, 200. His tyranny in Italy and Africa, 215. The military force he had to oppose Constantine, 219. His defeat and death, 230. His polite humanity to the Christians, 470.
- Maximian**, associate in the empire with Diocletian, his character, ii, 115. Triumphs with Diocletian, 158. Holds his court at Milan, 158. Abdicates the empire along with Diocletian, 174. He resumes the purple, 200. Reduces Severus, and puts him to death, 202. His second resignation, and unfortunate end, 209, 211. His aversion to the Christians accounted for, 453.
- Maximilianus**, the African, a Christian martyr, ii, 454.
- Maximin**, his birth, fortune, and elevation to the empire of Rome, i, 273. Why deemed a persecutor of the Christians, 450.
- Maximin** is declared Caesar, on the abdication of Diocletian, ii, 189. Obtains the rank of Augustus from Galerius, 207. His defeat and death, 236, 237. Renewed the persecution of the Christians after the toleration granted by Galerius, 476.
- Maximin**, the cruel minister of the emperor Valentinian, promoted to the prefecture of Gaul, iv, 256.
- Maximin**, his embassy from Theodosius the Younger, to Attila king of the Huns, vi, 68.
- Maximus** and Balbinus elected joint emperors by the senate, on the deaths of the two Gordians, i, 290.
- Maximus**, his character and revolt in Britain, v, 8. His treaty with the emperor Theodosius, 12. Persecutes the Priscillianists, 34. His invasion of Italy, 47. His defeat and death, 52.
- Maximus** the pagan preceptor of the emperor Julian, initiates him into the Eleusinian mysteries, iv, 76. Is honourably invited to Constantinople by his imperial pupil, 92. Is corrupted by his residence at court, 93.
- Maximus**, Petronius, his wife ravished by Valentinian III. emperor of the West, vi, 139. His character and elevation to the empire, 146.
- Mebodes**, the Persian general, ungratefully treated by Chosroes, vii, 301.
- Mecca**, its situation and description, ix, 227. The Casba or temple of, 245. Its deliverance from Abraham, 254. The doctrine of Mahomet opposed there, 286. His escape, 288. The city of, surrendered to Mahomet, 306. Is pillaged by Abu Taher, x, 77.
- Medina**, reception of Mahomet there, on his flight from Mecca, ix, 200.
- Megalesia**, the festival of, at Rome, described, i, 145, *note*.
- Melitians**, an Egyptian sect, persecuted by Athanasius, iii, 358.
- Melitene**, battle of, between the eastern emperor Tiberius and Chosroes king of Persia, viii, 176.

- Melo*, citizen of Bari, invites the Normans into Italy, x, 256.  
*Memphis*, its situation and reduction by the Saracens, ix, 430.  
*Merovingian* kings of the Franks in Gaul, origin of, vi, 98. Their domain and benefices, 348.  
*Mervan*, caliph of the Saracens, and the last of the house of Ommiyah, his defeat and death, x, 31, 32.  
*Mesopotamia*, invasion of, by the emperor Julian, iv, 162. Described by Xenophon, 163, 164.  
*Messala*, Valerius, the first prefect of Rome, his high character, iii, 46, *note*.  
*Messiah*, under what character he was expected by the Jews, ii, 272. His birth-day, how fixed by the Romans, iv, 22, *note*.  
*Metals* and money, their operation in improving the human mind, i, 356.  
*Metellus* Numidicus, the censor, his invective against women, i, 241, *note*.  
*Metius* Falconius, his artful speech to the emperor Tacitus in the senate on his election, ii, 64.  
*Metrophanes* of Cyzicus, is made patriarch of Constantinople, xii, 144.  
*Metz*, cruel treatment of, by Attila king of the Huns, vi, 108.  
*Michael* I. Rhangabe, emperor of Constantinople, ix, 35.  
*Michael* II. the Stammerer, emperor of Constantinople, ix, 40.  
*Michael* III. emperor of Constantinople, ix, 45. Is defeated by the Paulicians, x, 177.  
*Michael* IV. the Paphlagonian, emperor of Constantinople, ix, 71.  
*Michael* V. Calaphates, emperor of Constantinople, ix, 72.  
*Michael* VI. Stratioticus, emperor of Constantinople, ix, 73.  
*Michael* VII. Parapinaces, emperor of Constantinople, ix, 78.  
*Milan*, how the imperial court of the western empire came to be transferred from Rome to that city, ii, 158.  
— famous edict of Constantine the Great in favour of the Christians, published there, iii, 243.  
— St. Ambrose elected archbishop of that city, v, 37. Tumults occasioned by his refusing a church for the Arian worship of the empress Justina and her son, 40.  
— revolt of, to Justinian, vii, 242, 243. Is taken and destroyed by the Burgundians, 250.  
— is again destroyed by Frederic I. ix, 207.  
*Military* force, its strength and efficacy dependent on a due proportion to the number of the people, i, 167.  
*Military* officers of the Roman empire at the time of Constantine the Great, a review of, iii, 56.  
*Millenium*, the doctrine of, explained, ii, 297.  
*Mingrelia*. See *Colchis*.  
*Minority*, two distinctions of, in the Roman law, v, 164, *note*.  
*Miracles*, those of Christ and his apostles, escaped the notice of the heathen philosophers and historians, ii, 370, 371. Account of those wrought by the body of St. Stephen, v, 128.  
*Miraculous* power of the primitive church, an inquiry into, ii, 304.  
*Misitheus*, chief minister and father-in-law of the third Gordian, his character, i, 307.  
*Misopogon* of the emperor Julian, on what occasion written, iv, 150.  
*Missorium*, or great golden dish of Adolphus king of the Visigoths, history of, v, 333.  
*Moaviyah* assumes the title of caliph, and makes war against Ali, ix, 339. His character and reign, 341. Lays siege to Constantinople, x, 3.



- Moder*, prince of the Amali, seduced by the emperor Theodosius, turns his arms against his own countrymen, iv, 427.
- Moguls*, primitive, their method of treating their conquered enemies, vi, 54. Reign and conquests of Zingia, xi, 393. Conquests of his successors, 403. See *Tamerlane*.
- Moguntiacum*, the city of, surprised by the Alemanni, iv, 280.
- Mokawhas* the Egyptian, his treaty with the Saracen Amrou, ix, 434.
- Monarchy* defined, i, 95. Hereditary, ridiculous in theory, but salutary in fact, 270. The peculiar objects of cruelty and of avarice under, iii, 82.
- Monastic* institutions, the seeds of, sown by the primitive Christians, ii, 316. Origin, progress, and consequence of, vi, 234.
- Money*, the standard and computation of, under Constantine the Great, and his successors, iii, 89, *note*.
- Monks* have embellished the sufferings of the primitive martyrs by fictions, ii, 418.
- character of, by Eunapius, v, 123, 124. By Rutilius, 168. Origin and history of, vi, 234. Their industry in making proselytes, 243. Their obedience, 246. Their dress and habitations, 248. Their diet, 249. Their manual labour, 251. Their riches, 253. Their solitude, 255. Their devotion and visions, 256. Their division into the classes of *Cenobites* and *Anachorets*, 258.
- suppression of at Constantinople, by Constantine V. ix, 130.
- Monophysites* of the East, history of the sect of, viii, 350.
- Monothelists* controversy, account of, viii, 330.
- Montesquieu*, his description of the military government of the Roman empire, i, 310. His opinion that the degrees of freedom in a state are measured by taxation, controverted, iii, 82.
- Montius*, questor of the palace, is sent by the emperor Constantius, with Domitian, to correct the administration of Gallus in the East, iii, 176. Is put to death there, 177.
- Moors* of Barbary, their miserable poverty, vii, 190. Their invasion of the Roman province punished by Solomon the eunuch, 203.
- Mores* is reduced by the Turks, xii, 243.
- Morosini*, Thomas, elected patriarch of Constantinople by the Venetians, xi, 241.
- Mosilama*, an Arabian chief, endeavours to rival Mahomet in his prophetic character, ix, 367.
- Moses*, the doctrine of the immortality of the soul not inculcated in his law, ii, 294. His sanguinary laws compared with those of Mahomet, ix, 295.
- Mosheim*, character of his work *De rebus Christianis ante Constantinum*, viii, 260, *note*.
- Moslemah* the Saracen, besieges Constantinople, x, 10.
- Motassem*, the last caliph of the Saracens, his wars with the Greek emperor Theophilus, x, 67. Is killed by the Moguls, xi, 409.
- Mourtoufle* usurps the Greek empire, and destroys Isaac Angelus, and his son Alexius, xi, 221. Is driven from Constantinople by the Latins, 225. His death, 247.
- Mouss*, the son of Bajazet, invested with the kingdom of Anatolia by Tamerlane, xii, 31. His reign, 49.
- Mozarabes*, in the history of Spain, explained, ix, 498.
- Municipal* cities, their advantages, i, 58.
- Muratori*, his literary character, xii, 388, *note*.
- Mursa*, battle of, between the emperor Constantius, and the usurper Magnentius, iii, 159.

- Musa* the Saracen, his conquest of Spain, ix, 480. His disgrace, 486. His death, 487.  
*Mustapha*, the supposed son of Bajazet, his story, xii, 47.  
*Muta*, battle of, between the forces of the emperor Heraclius and those of Mahomet, ix, 314.  
*Mygdonius*, river, the course of, stopped by Sapor, king of Persia, at the siege of Nisibis, iii, 144.

## N

- Narbonne* is besieged by Theodoric, and relieved by Count Litorius, vi, 96.  
*Nacoragan*, the Persian general, his defeat by the Romans, and cruel fate, vii, 336.  
*Naisus*, battle of, between the emperor Claudius and the Goths, ii, 12.  
*Naples* is besieged and taken by Belisarius, vii, 218. Extent of the duchy of, under the exarchs of Ravenna, viii, 146.  
*Narses*, his embassy from Sapor king of Persia to the emperor Constantius, iii, 200.  
*Narses*, king of Persia, prevails over the pretensions of his brother, Hormouz, and expels Tiridates king of Armenia, ii, 143. Overthrows Galerius, 144. Is surprised and routed by Galerius, 147. Articles of peace between him and the Romans, 153.  
*Narses*, the Persian general of the emperor Maurice, restores Chosroes II., king of Persia, viii, 189. His revolt against Phocas, and cruel death, 219.  
*Narses*, the eunuch, his military promotion, and dissension with Belisarius, vii, 247. His character and expedition to Italy, 301. Battle of Tagina, 385. Takes Rome, 388. Reduces and kills Teias, the last king of the Goths, 391. Defeats the Franks and Alemanni, 396. Governs Italy in the capacity of exarch, 398. His disgrace and death, viii, 124.  
*Naulobatus*, a chief of the Heruli, enters into the Roman service, and is made consul, i, 431.  
*Navy* of the Roman empire described, i, 28.  
*Nazarene* church at Jerusalem, account of, ii, 273.  
*Nazarius*, the pagan orator, his account of miraculous appearances in the sky in favour of Constantine the Great, iii, 262.  
*Nebriidius*, pretorian prefect in Gaul, is maimed and superseded, by his indiscreet opposition to the troops of Julian, iv, 24.  
*Negroes* of Africa, evidences of their intellectual inferiority to the rest of mankind, iv, 306.  
*Nectarius* is chosen archbishop of Constantinople, v, 30.  
*Nennius*, his account of the arrival of the Saxons in Britain, different from that of Gildas, Bede, and Witikind, vi, 371, *note*.  
*Nepos*, Julius, is made emperor of the West by Leo the Great, vi, 216.  
*Nepotian*, account of his revolt in Italy, iii, 162.  
*Nero* persecutes the Christians as the incendiaries of Rome, ii, 397.  
*Nerva*, emperor, his character, and prudent adoption of Trajan, i, 120.  
*Nestorius*, archbishop of Constantinople, his character, viii, 283. His heresy concerning the incarnation, 285. His dispute with Cyril of Alexandria, 286. Is condemned, and degraded from his episcopal dignity, by the council of Ephesus, 291. Is exiled, 297. His death, 299. His opinions still retained in Persia, 339. Missions of his disciples in the East Indies, 343.  
*Nevers*, John count of, disastrous fate of him and his party at the battle of Nicopolis, xi, 440.

- Nice* becomes the capital residence of Sultan Soliman, x, 379. Siege of, by the first crusaders, xi, 57.
- Nicephorus I.*, emperor of Constantinople, ix, 85. His wars with the Saracens, x, 54. His death, 190.
- Nicephorus II.*, Phocas, emperor of Constantinople, ix, 62. His military enterprises, x, 86.
- Nicephorus III.*, Botaniates, emperor of Constantinople, ix, 80. Was raised to the throne by Sultan Soliman, x, 368.
- Nicetas*, senator of Constantinople, his flight on the capture of the city by the Latins, xi, 231. His brief history, 233, note. His account of the statues destroyed at Constantinople, 233.
- Nicholas*, patriarch of Constantinople, opposes the fourth marriage of the emperor Leo the philosopher, ix, 57.
- Nicholas V.*, Pope, his character, xii, 132. How interested in the fall of Constantinople, 196.
- Nicomedia*, the court of Diocletian held there, and the city embellished by him, ii, 159. The church of, demolished by Diocletian, 450. His palace fired, 491.
- Nicopolis*, battle of, between Sultan Bajazet, and Sigismund king of Hungary, xi, 440.
- Nika*, the sedition of, at Constantinople, vii, 84.
- Nineveh*, battle of, between the emperor Heraclius, and the Persians, viii, 248.
- Nisibis*, the city of, described, and its obstinate defence against the Persians, iii, 142. Is yielded to Sapor by treaty, iv, 211.
- Nizam*, the Persian vizir, his illustrious character, and unhappy fate, x, 365.
- Noah*, his ark very convenient for resolving the difficulties of Mosaic antiquities, i, 350.
- Nobilissimus*, a title invented by Constantine the Great to distinguish his nephew Hannibalianus, iii, 116.
- Noricum* described, i, 56.
- Normans*, their settlement in the province of Normandy in France, x, 264. Their introduction to Italy, 255. They serve in Sicily, 258. They conquer Apulia, 260. Their character, 261. Their treaty with the pope, 264.
- Novatians* are exempted by Constantine the Great, in a particular edict, from the general penalties of heresy, iii, 306. Are cruelly persecuted by Macedonius bishop of Constantinople, 305.
- Novels* of Justinian, how formed, and their character, viii, 46.
- Nowreddin*, sultan, his exalted character, xi, 122.
- Nubia*, conversion of, to Christianity, viii, 308.
- Numerian*, the son of Carus, succeeds his father in the empire, in conjunction with his brother Carinus, ii, 97.
- Numidia*, its extent at different eras of the Roman history, i, 41.

## O

- Oasis*, in the deserts of Lybia, described, v, 378, note. Three places under this name pointed out, viii, 206, note.
- Obedience*, passive, theory and practice of the Christian doctrine of, iii, 247.
- Obelisks*, Egyptian, the purpose of their erection, iii, 194.
- Oblations* to the church, origin of, ii, 335.
- Obligations*, human, the sources of, viii, 82. Laws of the Romans respecting, 83.
- Odenathus*, the Palmyrene, his successful opposition to Sapor king of Per-

- sia, i, 440. Is associated in the empire by Gallienus, 449. Character and fate of his queen Zenobia, ii, 32.  
*Odin*, the long reign of his family in Sweden, i, 362, *note*. His history, 390.  
*Odoacer*, the first barbarian king of Italy, vi, 221. His character and reign, 229. Resigns all the Roman conquests beyond the Alps, to Euric king of the Visigoths, 302. Is reduced and killed by Theodoric the Ostrogoth, vii, 18.  
*Ohud*, battle of, between Mahomet and Abu Sophian prince of Mecca, ix, 301.  
*Olga*, princess of Russia, her baptism, x, 237.  
*Olve*, its introduction into the western world, i, 85.  
*Olybrius* is raised to the western empire by Count Ricimer, vi, 212.  
*Olympic* games compared with the tournaments of the Goths, xi, 39.  
*Olympiodorus*, his account of the magnificence of the city of Rome, v, 261. His account of the marriage of Adolphus king of the Visigoths with the princess Placidia, 332.  
*Olympius*, favourite of the emperor Honorius, alarms him with unfavourable suspicions of the designs of Stilicho, v, 238. Causes Stilicho to be put to death, 240. His disgrace, and ignominious death, 297.  
*Omar*, caliph of the Saracens, ix, 333. His character, 360. His journey to Jerusalem, 413.  
*Ommayah*, elevation of the house of, to the office of caliph of the Saracens, ix, 342. Why not the objects of public favour, x, 28. Destruction of, 31.  
*Oracles*, Heathen, are silenced by Constantine the Great, iii, 403.  
*Orchan*, emir of the Ottomans, his reign, xi, 425. Marries the daughter of the Greek emperor Cantacuzene, 431.  
*Ordination* of the clergy in the early ages of the church, an account of, iii, 285.  
*Orestes* is sent ambassador from Attila king of the Huns, to the emperor Theodosius the Younger, vi, 68. His history and promotion under the western emperors, 218. His son Augustulus the last emperor of the West, 219.  
*Orestes*, pretor of Egypt, is insulted by a monkish mob in Alexandria, viii, 280.  
*Origen* declares the number of primitive martyrs to be very inconsiderable, ii, 418. His conference with the empress Mammæa, 442. His memory persecuted by the emperor Justinian and his clergy, viii, 325.  
*Orleans* besieged by Attila king of the Huns, and relieved by Ætius and Theodoric, vi, 106.  
*Onus*, bishop of Cordova, his great influence with Constantine the Great, iii, 267. Prevails on Constantine to ratify the Nicene creed, 344. Is with difficulty prevailed on to concur in deposing Athanasius, 373.  
*Osrhoene*, the small kingdom of, reduced by the Romans, i, 334.  
*Ossian*, his poems, whether to be connected with the invasion of Caledonia by the emperor Severus, i, 209. Is said to have disputed with a Christian missionary, ii, 363, *note*.  
*Ostia*, the port of, described, v, 302.  
*Othman*, caliph of the Saracens, ix, 333.  
*Othman*, the father of the Ottomans, his reign, xi, 423.  
*Otho I.*, king of Germany, restores and appropriates the western empire, ix, 190. Claims by treaty the nomination of the pope of Rome, 196. Defeats the Turks, x, 215.  
*Otho II.*, deposes Pope John XII., and chastises his party at Rome, ix, 302.

- Otho*, bishop of Frisingen, his character as an historian, xii, 288, *note*.  
*Ottomans*, origin and history of, xi, 422. They obtain an establishment in Europe, 432.  
*Ovid* is banished to the banks of the Danube, iii, 121.  
*Oxyrinchus*, in Egypt, monkish piety of that city, vi, 239.

## P

- Pacatur*, his encomium on the emperor Theodosius the Great, v, 58.  
*Paderasty*, how punished by the Scatinian law, viii, 100. By Justinian, 102.  
*Pagan*, derivation and revolutions of the term, iii, 407, *note*.  
*Paganism*, the ruin of, suspended by the divisions among the Christians, iii, 407. Theological system of the emperor Julian, iv, 72.  
 ——— general review of the ecclesiastical establishment and jurisdiction of, before it was subverted by Christianity, v, 92. Is renounced by the Roman senate, 100. The pagan sacrifices prohibited, 103. The temples demolished, 105. The ruin of, deplored by the sophists, 123. Pagan ceremonies revived in Christian churches, 133.  
*Palæologus*, Constantine, Greek emperor, his reign, xii, 172. Is killed in the storm of Constantinople by the Turks, 226.  
*Palæologus*, John, emperor of Constantinople, xi, 363. Marries the daughter of John Cantacuzene, 374. Takes up arms against Cantacuzene, and is reduced to flight, 377. His restoration, 378. Discord between him and his sons, 445. His treaty with Pope Innocent VI. xii, 71. His visit to Pope Urban V. at Rome, 73.  
*Palæologus*, John II. Greek emperor, his zeal, xii, 88. His voyage to Italy, 93.  
*Palæologus*, Manuel, associated with his father John, in the Greek empire, xi, 447. Tribute exacted from him by Sultan Bajazet, 449. His treaties with Soliman and Mahomet, the sons of Bajazet VI. xii, 53. His visits to the courts of Europe, 76. Private motives of his European negotiations explained, 86. His death, 87.  
*Palæologus*, Michael, emperor of Nice, his brief replies to the negotiations of Baldwin II. emperor of Constantinople, xi, 277. His family and character, 208. His elevation to the throne, 311. His return to Constantinople, 316. Blinds and banishes his young associate John Ascaris, 418. He is excommunicated by the patriarch Arsenius, 320. Associates his son Andronicus in the empire, 323. His union with the Latin church, 324. Instigates the revolt of Sicily, 334.  
*Palatines* and *Borderers*, origin and nature of these distinctions in the Roman troops, iii, 60.  
*Palermo* taken by Belisarius by stratagem, vii, 212.  
*Palestine*, a character of, i, 39.  
*Palladius* of Rome, described, v, 93, *note*.  
*Palladius*, the notary, sent by Valentinian to Africa to inquire into the government of Count Romanus, connives with him in oppressing the province, iv, 301.  
*Palmyra*, description of, and its destruction by the emperor Aurelian, ii, 39.  
*Panæti* was the first teacher of the Stoic philosophy at Rome, viii, 26, *note*.  
*Pandects* of Justinian, how formed, viii, 37.  
*Panhyperebastos*, import of that title in the Greek empire, x, 120.  
*Pannonia* described, i, 36.  
*Pantheon* at Rome, by whom erected, i, 71, *note*. Is converted into a Christian church, v, 107.  
*Pantomimes*, Roman, described, v, 282.

- Paper*, where and when the manufacture of, was first found out, ix, 380.
- Papinian*, the celebrated lawyer, created pretorian prefect, by the emperor Severus, i, 201. His death, 217.
- Papirus*, Caius, reasons for concluding that he could not be the author of the *Jus Papirianum*, viii, 5, *note*.
- Papist*, proportion their number bore to that of the protestants in England, at the beginning of the last century, iii, 252, *note*.
- Para*, king of Armenia, his history, iv, 314. Is treacherously killed by the Romans, 317.
- Parabolani* of Alexandria, account of, viii, 278, *note*.
- Paradise*, Mahomet's, described, ix, 282.
- Paris*, description of that city, under the government of Julian, iii, 234. Situation of his palace, iv, 10, *note*.
- Parthia* subdued by Artaxerxes king of Persia, i, 329. Its constitution of government similar to the feudal system of Europe, *ibid*. Recapitulation of the war with Rome, 331.
- Paschal II.* Pope, his troublesome pontificate, xii, 262.
- Pastoral* manners, much better adapted to the fierceness of the war, than to peaceful innocence, iv, 338.
- Paternal* authority, extent of, by the Roman laws, viii, 51. Successive limitations of, 63.
- Patres*, extraordinary deliverance of, from the Sclavonians and Saracens, x, 106.
- Patricians*, the order of, under the Roman republic, and under the emperors, compared, iii, 39. Under the Greek empire, their rank explained, ix, 168.
- Patrick*, the tutelar saint of Ireland, derivation of his name, vi, 225, *note*.
- Pavia*, massacre of the friends of Stilicho there, by the instigations of Olympius, v, 240. Is taken by Alboin king of the Lombards, who fixes his residence there, viii, 128.
- Paul* of Samosata, bishop of Antioch, his character and history, ii, 454.
- Paut*, archbishop of Constantinople, his fatal contest with his competitor Macedonius, iii, 390.
- Paula*, a Roman widow, her illustrious descent, v, 256. Was owner of the city of Nicopolis, 262. Her monastic zeal, vi, 244.
- Palicians*, origin and character of, x, 167. Are persecuted by the Greek emperors, 174. They revolt, 176. They are reduced, and transplanted to Thrace, 180. Their present state, 183.
- Paulina*, wife of the tyrant Maximin, softens his ferocity by gentle counsels, i, 280, *note*.
- Paulinus*, master of the offices to Theodosius the Younger, his crime, and execution, v, 420.
- Paulinus*, bishop of Nola, his history, v, 323.
- Paulinus*, patriarch of Aquileia, flies from the Lombards with his treasure into the island of Grado, viii, 127.
- Pegasians*, the party of, among the Roman civilians, explained, viii, 32.
- Pekin*, the city of, taken by Zingis the Mogul emperor, xi, 400.
- Pelagian* controversy agitated by the Latin clergy, v, 296. And in Britain, 365.
- Pella*, the church of the Nazareens settled there on the destruction of Jerusalem, ii, 276.
- Peloponnesus*, state of, under the Greek empire, x, 106. Manufactures, 108.
- Penal* laws of Rome, the abolition and revival of, viii, 94.
- Pendragon*, his office and power in Britain, v, 365.
- Penitentials*, of the Greek and Latin churches, history of, xi 61.

- Pepin*, king of France, assists the pope of Rome against the Lombards, ix, 148. Receives the title of king by papal sanction, 152. Grants the exarchate to the pope, 156.
- Pepin*, John, count of Minorbio, reduces the tribune Rienzi, and restores aristocracy and church-government at Rome, xii, 348.
- Pepper*, its high estimation and price at Rome, v, 293, *note*.
- Perennis*, minister of the emperor Commodus, his great exaltation and downfall, i, 143.
- Perisabor*, a city of Assyria, reduced and burned by the emperor Julian, iv, 170.
- Peroses*, king of Persia, his fatal expedition against the Nephthalites, vii, 136.
- Persecutions*, ten of the primitive Christians, a review of, ii, 434.
- Persus*, amount of the treasures taken from that prince, i, 256.
- Persia*, the monarchy of, restored by Artaxerxes, i, 318. The religion of the Magi reformed, *ibid*. Abridgement of the Persian theology, 320. Simplicity of their worship, 322. Ceremonies and moral precepts, 323. Every other mode of worship prohibited but that of Zoroaster, 328. Extent and population of that country, 330. Its military power, 342. Account of the audience given by the emperor Carus to the ambassadors of Varanes, ii, 94. The throne of, disputed by the brothers Narses and Hormuz, 143. Galerius defeated by the Persians, 144. Narses overthrown in his turn by Galerius, 148. Articles of peace agreed on between the Persians and the Romans, 153.
- war between Sapor king of, and the emperor Constantius, iii, 139. Battle of Singara, 140. Sapor invades Mesopotamia, 203. The Persian territories invaded by the emperor Julian, iv, 161. Passage of the Tigris, 180. Julian harrassed in his retreat, 194. Treaty of peace between Sapor and the emperor Jovian, 209. Reduction of Armenia, and death of Sapor, 310, 312.
- the silk trade, how carried on from China through Persia, for the supply of the Roman empire, vii, 94. Death of Peroses, in an expedition against the white Huns, 136. Review of the reigns of Cabaden, and his son Chosroes, 298. Anarchy of, after the death of Chosroes II, viii, 254. Ecclesiastical history of, 339.
- invasion of, by the caliph Abubeker, ix, 364. Battle of Cadesia, 365. Sack of Ctesiphon, 369. Conquest of, by the Saracens, 373. The Magian religion supplanted by Mahometism, 403. The power of the Arabs crushed by the dynasty of the Bowides, x, 83. Persia subdued by the Turks, 341.
- Persia*, conquest of, by the Moguls, xi, 407. By Tamerlane xii, 7.
- Pertinax*, his character and exaltation to the imperial throne, i, 157. His funeral and apotheosis, 187.
- Pescennius Niger*, governor of Syria, assumes the imperial dignity on the death of Pertinax, i, 178.
- Petavius*, character of his *Dogmata Theologica*, viii, 260, *note*.
- Peter*, brother of the eastern emperor Maurice, his injurious treatment of the citizens of Azimuntum, and flight from thence, viii, 201.
- Peter I*, czar of Russia, his conduct towards his son, contrasted with that of Constantine the Great, iii, 112.
- Peter of Arragon* assumes the kingdom of Sicily, xi, 336.
- Peter*, Bartholomey, his miraculous discovery of the holy lance, xi, 73. His strange death, 76.
- Peter of Courtenay*, emperor of Constantinople, xi, 262.
- Peter the Hermit*, his character and scheme to recover the Holy Land from the infidels, xi, 1. Leads the first crusaders, 24. Failure of his zeal, 72.
- Petra*, the city of, taken by the Persians, vii, 330. Is besieged by the Romans, 331. Is demolished, 333.

- Petrarch**, his studies and literary character, xii, 119. And history, 318.  
 His account of the ruin of the ancient buildings of Rome, 405.
- Pfeffelnote**, character of his history of Germany, ix, 212, *note*.
- Phalanx**, Grecian, compared with the Roman legion, i, 21.
- Pharamond**, the actions, and foundation of the French monarchy by him, of doubtful authority, v, 356.
- Pharas** commands the Heruli, in the African war, under Belisarius, vii, 165.  
 Pursues Gelimer, 189. His letter to Gelimer, 191.
- Pharisees**, account of that sect among the Jews, ii, 296.
- Phasis**, river, its course described, vii, 319.
- Pheasant**, derivation of the name of that bird, vii, 321.
- Philelfus**, Francis, his character of the Greek language of Constantinople, xii, 114.
- Philip I.** of France, his limited dignity and power, xi, 8.
- Philip Augustus**, of France, engages in the third crusade, xi, 143.
- Philip**, pretorian prefect under the third Gordian, raised to the empire on his death, i, 309. Was a favourite of the Christians, ii, 442.
- Philip**, pretorian prefect of Constantinople, conveys the bishop Paul into banishment clandestinely, iii, 391.
- Philippicus**, emperor of Constantinople, ix, 23.
- Philippopolis** taken and sacked by the Goths, i, 399.
- Philo**, a character of his works, iii, 314.
- Philosophy**, Grecian review of the various sects of, i, 48.
- Phineus**, the situation of his palace, iii, 5.
- Phocas** is settled by Genoese, who trade in alum, xii, 52.
- Phocas**, a centurion, is chosen emperor by the disaffected troops of the eastern empire, viii, 206. Murders the emperor Maurice, and his children, 209. His character, 212. His fall and death, 216.
- Phoenicia** described, i, 39.
- Photius**, the son of Antonina, distinguishes himself at the siege of Naples, vii, 261. Is exiled, 263. Betrays his mother's vices to Belisarius, 264. Turns monk, 267.
- Photius**, the patrician, kills himself to escape the persecution of Justinian, viii, 322.
- Photius**, patriarch of Constantinople, character of his *Library*, x, 158. His quarrel with the pope of Rome, xi, 170.
- Phranza**, George, the Greek historian, some account of, xii, 86, *note*. His embassies, 173. His fate on the taking of Constantinople by the Turks, 230.
- Picardy**, derivation of the name of that province, xi, 1, *note*.
- Pigmies** of Africa, ancient fabulous account of, iv, 308.
- Pilate**, Pontius, his testimony in favour of Jesus Christ, much improved by the primitive fathers, ii, 436.
- Pilpay's** fables, history and character of, viii, 306.
- Pinus marina**, a kind of silk manufactured from the threads spun by this fish, by the Romans, vii, 92.
- Pipe**, a princess of the Marcomanni, espoused by the emperor Gallienus, i, 420.
- Piso**, Calphurnius, one of the competitors against Gallienus, his illustrious family and character, i, 447.
- Pityus**, the city of, destroyed by the Goths, i, 424.
- Placidia**, daughter of Theodosius the Great, her history and marriage with Adolphus king of the Goths, v, 330. Is injuriously treated by the usurper Singeric, after the death of her husband, 351. Her marriage with Constantius, and retreat to Constantinople, vi, 2. Her administration



- in the West, as guardian of her son the emperor Valentinian III., 8. History of her daughter Honoria, 103. Her death and burial, 137, *note*.
- Plague*, origin and nature of this disease, vii, 418. Great extent and long duration of that in the reign of Justinian, 423.
- Plato*, his theological system, iii, 312. Is received by the Alexandrian Jews, 314. And expounded by St John the Evangelist, 315. The theological system of the emperor Julian, iv, 72.
- Platonic* philosophy introduced into Italy, xii, 130.
- Platonists*, new, an account of, ii, 182. Unite with the heathen priests to oppose the Christians, 453.
- Plautianus*, pretorian prefect under the emperor Severus, his history, i, 201.
- Plebeians* of Rome, state and character of, v, 276.
- Pliny* the Younger, examination of his conduct toward the Christians, ii, 409.
- Poet laureat*, a ridiculous appointment, xii, 320, *note*.
- Poggini*, his reflections on the ruin of ancient Rome, xii, 390.
- Pothiers*, battle of, between Clovis king of the Franks, and Alaric king of the Goths, vi, 328.
- Pollentia*, battle of, between Stilicho the Roman general, and Alaric the Goth, v, 198.
- Polytheism* of the Romans, its origin and effects, i, 46. How accounted for by the primitive Christians, ii, 285. Scepticism of the people at the time of the publication of Christianity, 349. The Christians why more odious to the Pagans than the Jews, 380.
- the ruin of, suspended by the divisions among Christians, iii, 460. Theological system of the emperor Julian, iv, 72.
- review of the pagan ecclesiastical establishment, v, 92. Revival of, by the Christian monks, 130.
- Pompeianus*, prefect of Rome, proposes to drive Alaric from the walls by spells, v, 290.
- Pompeianus Ruricius*, general under Maxentius, defeated and killed by Constantine the Great, ii, 226.
- Pompey*, his discretionary exercise of power during his command in the East, i, 100. Increase of the tributes of Asia by his conquests, 257.
- Pontiffs*, pagan, their jurisdiction, v, 92.
- Pontifex Maximus*, in pagan Rome, by whom that office was exercised, iii, 280.
- Popes* of Rome, the growth of their power, ix, 131. Revolt of, from the Greek emperors, 137. Origin of their temporal dominion, 155. Publication of the decretals, and of the fictitious donation of Constantine the Great, 159. Authority of the German emperors in their election, 195. Violent distractions in their election, 197.
- foundation of their authority at Rome, xii, 255. Their mode of election settled, 294. Schism in the papacy, 361. They acquire the absolute dominion of Rome, 381. The ecclesiastical government, 385.
- Population* of Rome, a computation of, v, 278.
- Porcero, Stephen*, his conspiracy at Rome, xii, 377.
- Posthumus*, the Roman general under the emperor Gallienus, defends Gaul against the incursions of the Franks, i, 414. Is killed by his mutinous troops, ii, 29.
- Power*, absolute, the exercise of, how checked, x, 135.
- Prefect* of the sacred bed-chamber, under Constantine the Great, his office, iii, 69.
- Prefects* of Rome and Constantinople, under the emperors, the nature of their offices, iii, 45. The office revived at Rome, xii, 277.

- Pretextatus*, prefect of Rome under Valentinian, his character, iv, 274.
- Pretorian* bands in the Roman army, an account of, i, 168. They sell the empire of Rome by public auction, 171. Are disgraced by the emperor Severus, 186. A new establishment of them, 199. Authority of the pretorian prefect, 200. Are reduced, their privileges abolished, and their place supplied, by the Jovians and Herculeans, ii, 161. Their desperate courage under Maxentius, 232. Are totally suppressed by Constantine the Great, 230.
- Pretorian* prefect, revolutions of this office under the emperors, iii, 42. Their functions when it became a civil office, 44.
- Pretors* of Rome, the nature and tendency of their edicts explained, viii, 13.
- Preaching*, a form of devotion unknown in the temples of paganism, iii, 299. Use and abuse of, 300.
- Predestination*, influence of the doctrine of, on the Saracens and Turks, ix, 296.
- Presbyters*, among the primitive Christians, the office explained, ii, 327.
- Prestor John*, origin of the romantic stories concerning, viii, 344.
- Priests*, no distinct order of men among the ancient pagans, ii, 348; iii, 279.
- Priestly*, Dr. the ultimate tendency of his opinions pointed out, x, 192, note.
- Primogeniture*, the prerogative of, unknown to the Roman law, viii, 75.
- Prince* of the waters in Persia, his office, vii, 303, note.
- Priscillian*, bishop of Avila in Spain, ia, with his followers, put to death for heresy, v, 34.
- Priscus*, the historian, his conversation with a captive Greek, in the camp of Attila, vi, 59. His character, 67, note.
- Priscus*, the Greek general, his successes against the Avars, viii, 203.
- Proba*, widow of the prefect Petronius, her flight from the sack of Rome by Alaric, v, 319.
- Probus* assumes the imperial dignity in opposition to Florianus, ii, 70. His character and history, 72.
- Probus*, pretorian prefect of Illyricum, preserves Sirmium from the Quadi, iv, 328.
- Probus*, *Sicorius*, his embassy from the emperor Diocletian to Narses king of Persia, ii, 151.
- Precida*, *John* of, instigates the revolt of Sicily from John of Anjou, xi, 334.
- Proclus*, story of his extraordinary brazen mirror, vii, 113.
- Proclus*, the Platonic philosopher of Athens, his superstition, vii, 149.
- Proconsuls* of Asia, Achaia, and Africa, their office, iii, 48.
- Procopia*, wife of the Greek emperor Michael I., her martial inclinations, ix, 36.
- Procopius*, his history and revolt against Valens emperor of the East, iv, 241. Is reduced, and put to death, 249. His account of the testament of the emperor Arcadius, v, 408. His account of Britain, vi, 391. Character of his histories, vii, 61. Accepts the office of secretary under Belisarius, 162. His defence of the Roman archers, 165. His account of the desolation of the African province by war, 353.
- Proculians*, origin of the sect of, in the Roman civil law, viii, 30.
- Proculus*, his extraordinary character, and his rebellion against Probus in Gaul, ii, 87.
- Prodigies* in ancient history, a philosophical resolution of, iii, 262.
- Promises*, under what circumstances the Roman law enforced the fulfilment of, viii, 83.

- Promotus*, master-general of the infantry under Theodosius, is ruined by the enmity of Rufinus, v, 140.
- Property*, personal, the origin of, viii, 70. How ascertained by the Roman laws, 71. Testamentary dispositions of, how introduced, 77.
- Prophets*, their office among the primitive Christians, ii, 323.
- Proponis* described, iii, 8.
- Proterius*, patriarch of Alexandria, his martial episcopacy, and violent death, viii, 310.
- Protestants*, their resistance of oppression, not consistent with the practice of the primitive Christians, iii, 248. Proportion of their number to that of the catholics, in France, at the beginning of the last century, 262, *note*. Estimate of their reformation of popery, x, 186.
- Protosebastos*, import of that title in the Greek empire, x, 120.
- Proverbs*, the book of, why not likely to be the production of King Solomon, vii, 195, *note*.
- Provinces* of the Roman empire described, i, 30. Distinction between Latin and Greek provinces, 60. Account of the tributes received from 267. Their number and government after the seat of empire was removed to Constantinople, iii, 50.
- Prusa*, conquest of, by the Ottomans, xi, 424.
- Prussia*, emigration of the Goths to, i, 392.
- Pulcheria*, sister of the emperor Theodosius the Younger, her character and administration, v, 411. Her lessons to her brother, 414. Her contests with the empress Eudocia, 420. Is proclaimed empress of the East, on the death of Theodosius, vi, 84. Her death and canonisation, 188.
- Purple*, the royal colour of, among the ancients, far surpassed by the modern discovery of cochineal, vii, 90, *note*.

## Q.

- Quadi*, the inroads of, punished by the emperor Constantius, iii, 193. Revenge the treacherous murder of their king Gabinus, iv, 327.
- Question*, criminal, how exercised under the Roman emperors, iii, 79.
- Questor*, historical review of this office, iii, 71.
- Quintilian* brothers, Maximus and Condiannus, their history, i, 142.
- Quintilius*, brother of the emperor Claudius, his ineffectual effort to succeed him, ii, 15.
- Quintus Curtius*, an attempt to decide the age in which he wrote, i, 306, *note*.
- Quirites*, the effect of that word when opposed to *soldiers*, i, 253, *note*.

## R.

- Radagaisus*, king of the Goths, his formidable invasion of Italy, v, 213. His savage character, 217. Is reduced by Stilicho, and put to death, 220.
- Radiger*, king of the Varni, compelled to fulfil his matrimonial obligations, by a British heroine, vi, 393.
- Ramadan*, the month of, how observed by the Turks, ix, 276.
- Rando*, a chieftain of the Alemanni, his unprovoked attack of Moguntiacum, iv, 280.
- Ravenna*, the ancient city of, described, v, 207. The emperor Honorius fixes his residence there, 210. Invasion of, by a Greek fleet, ix, 140. Is taken by the Lombards, and recovered by the Venetians, 146. Final conquest of, by the Lombards, 147. The exarchate of, bestowed by Pepin on the pope, 166.

- Raymond* of Thoulouse, the crusader, his character, xi, 33. His route to Constantinople, 43. His bold behaviour there, 51.
- Raymond*, count of Tripoli, betrays Jerusalem into the hands of Saladin, xi, 186.
- Raynal*, Abbé, mistaken in asserting that Constantine the Great suppressed pagan worship, iii, 402.
- Rebels*, who the most inveterate of, x, 176.
- Recared*, the first catholic king of Spain, converts his Gothic subjects, vi, 293.
- Reformation* from popery, the amount of, estimated, x, 185. A secret reformation still working in the reformed churches, 191.
- Rein-deer*, this animal driven northward by the improvement of climate from cultivation, i, 347.
- Relics*, the worship of, introduced by the monks, v, 124. A valuable cargo of, imported from Constantinople by Louis IX. of France, xi, 274.
- Remigius*, bishop of Rheims, converts Clovis, king of the Franks, vi, 311.
- Repentance*, its high esteem, and extensive operation, among the primitive Christians, ii, 311.
- Resurrection*, general, the Mahometan doctrine of, ix, 277.
- Retiarius*, the mode of his combat with the secutor, in the Roman amphitheatre, i, 164.
- Revenues* of the primitive church, how distributed, ii, 339; iii, 292. Of the Roman empire, when removed to Constantinople, a review of, iii, 82.
- Rhateum*, city of, its situation, iii, 11.
- Rhatis* described, i, 35.
- Rhazates*, the Persian general, defeated and killed by the emperor Heraclius, viii, 249.
- Rhetoric*, the study of, congenial to a popular state, vii, 144.
- Rhine*, the banks of, fortified by the emperor Valentinian, iv, 280.
- Rhodes*, account of the colossus of, ix, 426. The knights of, xi, 428.
- Richard* I. of England, engages in the third crusade, xi, 142. Bestows the island of Cyprus on the house of Lusignan, 180. His reply to the exhortations of Fulk of Neuilly, 185.
- Richard*, monk of Cirencester, his literary character, v, 361, *note*.
- Ricimer*, Count, his history, vi, 164. Permits Majorian to assume the imperial dignity in the western empire, 167. Enjoys supreme power under cover of the name of the emperor Libius Severus, 181. Marries the daughter of the emperor Anthemius, 192. Sacks Rome, and kills Anthemius, 214. His death, 215.
- Rienzi*, Nicholas di, his birth, character, and history, xii, 324.
- Roads*, Roman, the construction and great extent of, i, 81.
- Robert* of Courtenay, emperor of Constantinople, xi, 264.
- Robert*, count of Flanders, his character and engagement in the first crusade, xi, 32.
- Robert*, duke of Normandy, his character and engagement in the first crusade, xi, 32. Recalled by the censures of the church, 71.
- Roderic*, the Gothic king of Spain, his defeat and death by Tarik the Arab, ix, 476.
- Rodrigue*, probable origin of her character, in Rowe's Royal Convert, vi, 393, *note*.
- Roger*, count of Sicily, his exploits, and conquest of that island, x, 278.
- Roger*, son of the former, the first king of Sicily, x, 306. His military achievements in Africa and Greece, 309.
- Roger de Flor*, engages as an auxiliary in the service of the Greek emperor Andronicus, xi, 339. His assassination, 342.

*Romanus* I. Lecapenus, emperor of Constantinople, ix, 58.

*Romanus* II. emperor of Constantinople, ix, 61.

*Romanus* III. Argyrus, emperor of Constantinople, ix, 69.

*Romanus* IV. Diogenes, emperor of Constantinople, ix, 78. *Is defeated and taken prisoner by the Turkish sultan Alp Arslan, x, 355. His treatment, deliverance and death, 358.*

*Romanus*, Count, governor of Africa, his corrupt administration, iv, 239.

*Romanus*, governor of Bosra, betrays it to the Saracens, ix, 386.

*Rome*, the three periods of its decline pointed out, i, *Preface*. Its prosperous circumstances in the second century, 1. The principal conquests of, achieved under the republic, 2. Conquests under the emperors, 5. Military establishment of the emperors, 14. Naval force of the empire, 28. View of the provinces of the empire, 30. Its general extent, 44. The union and internal prosperity of the empire, in the age of the Antonines, accounted for, 45. Treatment of the provinces, 56. Benefits included in the freedom of the city, 59. Distinction between the Latin and Greek provinces, 60. Prevalence of the Greek, as a scientific language, 63. Numbers and condition of the Roman slaves, *ibid.* Populousness of the empire, 68. Union and power of the government, 69. Monuments of Roman architecture, 70. The Roman magnificence chiefly displayed in public buildings, 75. Principal cities in the empire, 77. Public roads, 81. Great improvements of agriculture in the western countries of the empire, 84. Arts of luxury, 87. Commerce with the East, 88. Contemporary representation of the prosperity of the empire, 90. Decline of courage and genius, 91, 92. Review of public affairs after the battle of Actium, 95. The imperial power and dignity confirmed to Augustus by the senate, 98. The various characters and powers vested in the emperor, 103. General idea of the imperial system, 109. Abortive attempt of the senate to resume its rights after the murder of Caligula, 116. The emperors associate their intended successors to power, 119. The most happy period in the Roman history pointed out, 126. Their peculiar misery under their tyrants, 129. The empire publicly sold by auction by the pretorian guards, 171. Civil wars of the Romans, how generally decided, 192. When the army first received regular pay, 266. How the citizens were relieved from taxation, *ibid.* General estimate of the Roman revenue from the provinces, 260. Miseries flowing from the succession to the empire being elective, 271. A summary review of the Roman history, 313. Recapitulation of the war with Parthia, 331. Invasion of the provinces, by the Goths, 397. The office of censor revived by the emperor Decius, 400. Peace purchased of the Goths, 406. The emperor Valerian taken prisoner by Sapor, king of Persia, 436. The popular conceit of the thirty tyrants of Rome investigated, 444. Famine and pestilence throughout the empire, 456. The city fortified against the inroads of the Alemanni, ii, 27. Remarks on the alleged sedition of the officers of the mint under Aurelian, 50. Observations on the peaceful interregnum after the death of Aurelian, 59. Colonies of barbarians introduced into the provinces by Probus, 82. Exhibition of the public games by Carinus, 100. Treaty of peace between the Persians and the Romans, 153. The last triumph celebrated at Rome, 156. How the imperial courts came to be transferred to Milan and Nicomedia, 158. The pretorian bands superseded by the Jovian and Herculean guards, 161. The power of the senate annihilated, 162. Four divisions of the empire under four conjunct princes, 168. Their expensive establishments call for more burdensome taxes, 169. Diocletian and Maximian abdicate

- the empire, 170. Six emperors existing at one time, 207. The senate and people apply to Constantine to deliver them from the tyranny of Maxentius, 219. Constantine enters the city victorious, 231. Laws of Constantine, 247. Constantine remains sole emperor, 261. History of the progress and establishment of Christianity, 262. Pretensions of the bishop of Rome, whence deduced, 333. State of the church at Rome at the time of the persecution by Nero, 357. Narrative of the fire of Rome, in the reign of Nero, 395. The Christians persecuted as the incendiaries, 397. The memorable edicts of Diocletian and his associates against the Christians, 458.
- Rome*, account of the building and establishment of the rival city of Constantinople, iii, 4. New forms of administration established there, 91. Division of the empire among the sons of Constantine, 133. Establishment of Christianity as the national religion, 278. Tumults excited by the rival bishops, Liberius and Felix, 388. Paganism restored by Julian, iv, 84. And Christianity by Jovian, 225. The empire divided into the *East and West*, by the emperor Valentinian, 239. Civil institutions of Valentinian, 257. The crafty avarice of the clergy restrained by Valentinian, 269. Bloody contest of Damasus and Ursinus for the bishopric of Rome, 272. Great earthquake, 335.
- Rome*, the emperor Theodosius visits the city, v, 65. Inquiry into the cause of the corruption of morals in his reign, 87. Review of the pagan establishment, 92. The pagan religion renounced by the senate, 100. Sacrifices prohibited, 103. The pagan religion prohibited, 116. Triumph of Honorius and Stilicho over Alaric the Goth, 204. Alaric encamps under the walls of the city, 254. Retrospect of the state of the city when besieged by Hannibal, *ibid.* Wealth of the nobles and magnificence of the city, 260. Character of the nobles of, by Ammianus Marcellinus, 265. State and character of the common people, 276. Public distributions of bread, &c. 278. Public baths, 280. Games and spectacles, 282. Attempts to ascertain the population of the city, 284. The citizens suffer by famine, 288. Plague, 290. The retreat of Alaric purchased by a ransom, 293. Is again besieged by Alaric, 301. The senate unites with him in electing Attalus emperor, 303. The city seized by Alaric, and plundered, 308. Comparison between this event and the sack of Rome by the emperor Charles V, 320. Alaric quits Rome and ravages Italy, 322. Laws passed for the relief of Rome, and Italy, 334. Triumph of Honorius for the reduction of Spain by Wallia, 354. Is preserved from the hands of Attila by a ransom, vi, 131. Indications of the ruin of the empire, at the death of Valentinian III, 141. Sack of the city by Genseric king of the Vandals, 150. The public buildings of, protected from depredation by the laws of Majorian, 173. Is sacked again by the patrician Ricimer, 214. Augustulus, the last emperor of the West, 219. The decay of the Roman spirit remarked, 227. History of monastic institutions in, 239. General observations on the history of the Roman empire, 396.
- Italy conquered by Theodoric the Ostrogoth, vii, 13. Prosperity of the city under his government, 29. Account of the four factions in the circus, 76. First introduction of silk among the Romans, 91. The office of consul suppressed by Justinian, 152. The city receives Belisarius, 224. Siege of, by the Goths, *ibid.* Distressful siege of, by Totila the Goth, 302. Is taken, 306. Is recovered by Belisarius, 370. Is again-taken by Totila, 376. Is taken, by the eunuch Narses, 388. Extinction of the senate, 389. The city degraded to the second rank under the exarchs of Ravenna, 400. A review of the Roman laws, viii, 1. Extent of the duchy of, under the exarchs of Ravenna, 146. Miserable state of the city, 158. Pontificate of Gregory the Great, 164.

*Rome*, the government of the city new-modelled under the popes, after their revolt from the Greek emperors, ix, 142. Is attacked by the Lombards, and delivered by King Pepin, 146. The office and rank of exarchs and patricians explained, 153. Reception of Charlemagne by Pope Adrian, I, 154, 155. Origin of the temporal power of the popes, 156. Mode of electing a pope, 196. Is menaced by the Saracens, x, 61. Prosperous pontificate of Leo IV, 64. Is besieged and taken by the emperor Henry III, 209. Great part of the city burnt by Robert Guiscard, in the cause of Pope Gregory VII, 301.

— the history of, resumed, after the capture of Constantinople by the Turks, xii, 251. French and German emperors of, 253. Authority of the popes, 256. Restoration of the republican form of government, 269. Office of senator, 279. Wars against the neighbouring cities, 290. Institution of the jubilee, 304. Revolution in the city, by the tribune Rienzi, 324. Calamities flowing from the schism of the papacy, 351. Statutes and government of the city, 374. Porcaro's conspiracy, 377. The ecclesiastical government of, 385. Reflections of Peggius on the ruin of the city, 390. Four principal causes of its ruin specified, 395. The Coliseum of Titus, 413. Restoration and ornaments of the city, 424.

*Romilda*, the betrayer of Friuli to the Avars, her cruel treatment by them, viii, 227.

*Rosemund*, daughter of Cunimund king of the Gepidae, her marriage with Alboin king of the Lombards, viii, 119. Conspires his murder, 129. Her flight and death, 131.

*Rouen*, the Seljukian kingdom of, formed, x, 366.

*Rudbeck*, Olaus, summary abridgement of the argument in his *Atlantica*, i, 357.

*Rufinus*, the confidential minister of the emperor Theodosius the Great, stimulates his cruelty against Thessalonica, v, 66. His character and administration, 139. His death, 157, 158.

*Rugilas* the Hun, his settlement in Hungary, vi, 38.

*Runic characters*, the antiquity of, traced, i, 352, *note*.

*Russia*, origin of the monarchy of, x, 218. Geography and trade of, 222. Naval expeditions of the Russians against Constantinople, 226. Reign of the czar Swatoslaus, 232. The Russians converted to Christianity, 236. Is conquered by the Moguls, xi, 410.

*Rustan*, a Persian nobleman, a saying of his, expressive of the danger of living under despots, i, 129.

*Rutilius*, his character of the monks of Caprarie, v, 167, 168.

## S.

*Sabellius* the heresiarch, his opinions afterward adopted by his antagonist, iii, 237. His doctrine of the Trinity, 329. The Sabellians unite with the Tritheists at the council of Nice to overpower the Arians, 332.

*Sabians*, their astronomical mythology, ix, 249.

*Sabinian* obtains the command of the eastern provinces from Constantius, iii, 210.

*Sabinian*, general of the East, is defeated by Theodoric the Ostrogoth, king of Italy, vii, 24.

*Sabinians*, origin of the sect of, id the Roman civil law, viii, 30.

*Sadducees*, account of that sect among the Jews, ii, 294.

*Saladin*, his birth, promotion, and character, xi, 129. Conquers the kingdom of Jerusalem, 136. His ineffectual siege of Tyre, 138. Siege of Acre, 139. His negotiations with Richard I of England, 146. His death, 148.

*Salerno*, account of the medical school of, x, 276.

*Salic laws*, history of, vi, 396.

- Sallust*, the prefect, and friend of the emperor Julian, declines the offer of the diadem on his death, iv, 204. Declines it again on the death of Jovian, 234. Is retained in his employment by the emperor Valentinian, 240.
- Sallust*, the historian, by what funds he raised his palace on the Quirinal hill, v, 316, *note*.
- Salona*, the retreat of the emperor Diocletian, described, ii, 177.
- Salvian*, his account of the distress and rebellion of the Bagaudæ, vi, 143, *note*.
- Samanides*, the Saracen dynasty of, x, 81.
- Samaritans*, persecution and extinction of, by the emperor Justinian, viii, 323.
- Samuel* the prophet, his ashes conveyed to Constantinople, v, 125, 126.
- Sapor*, king of Persia, procures the assassination of Chosroes king of Armenia, and seizes the country, i, 435. Defeats the emperor Valerian, and takes him prisoner, 436. Sets up Cyriades as successor to Valerian in the Roman empire, 437. Overruns Syria, Cicilia, and Cappadocia, 438. His death, ii, 41.
- Sapor*, the son of Hormouz, is crowned king of Persia before his birth, iii, 135. His character and early heroism, 136. Harasses the eastern provinces of the Roman empire, 139. Battle of Singara, against the emperor Constantius, 140. His son brutally killed by Constantius, 142. His several attempts on Nisibis, *ibid*. Concludes a truce with Constantius, 145. His haughty propositions to Constantius, 201. Invades Mesopotamia, 203. Reduces Amida, 206. Returns home, 209. His peaceful overtures to the emperor Julian, iv, 143. His consternation at the successes of Julian, 186. Harasses the retreat of the Romans, 194. His treaty with the emperor Jovian, 209. His reduction of Armenia, and death, 310, 313.
- Saracen*, various definitions of that appellation, iv, 233, *note*.
- Saracens*, successions of the caliphs of, ix, 333. Their rapid conquests, 361. Conquest of Persia, 373. Siege of Damascus, 386. Battle of Yermuk, and conquest of Syria, 408. Of Egypt, 427. Invasions of Africa, 450. Their military character, x, 144.
- Sarbar*, the Persian general, joins the Avars in besieging Constantinople, viii, 243. Revolts to the emperor Heraclius, 247.
- Sardinia*, expulsion of the Vandals from, by Marcellinus, vi, 198. Is conquered by Zano, the brother of Gelimer king of the Vandals, vii, 181. Is surrendered to Belisarius, 186.
- Sarmatians*, memorable defeat of, by the emperor Carus, ii, 93. Their manners described, iii, 119. Brief history of, 122. They apply to Constantine the Great for assistance against the Goths, 123. Are expelled their country by the Limigantes, 126. Are restored by Constantius, 199.
- Savage* manners, a brief view of, i, 356. Are more uniform than those of civilized nations, iii, 334.
- Sarus*, the Goth, plunders the camp of Stilicho, and drives him into the hands of the emperor at Ravenna, v, 241. Insults Alaric, and occasions the sacking of Rome, 308. Is killed by Adolphus king of the Visigoths, 346, 348.
- Saturnius*, one of the competitors for empire against Gallienus, his observation on his investiture, i, 448.
- Saturninus*, lieutenant under the emperor Probus; in the East, is driven into rebellion by his troops, ii, 86.
- Saxons*, ancient, an account of, iv, 284. Their piratical confederations, 286. Their invasions of Gaul checked by the Romans, 288. How converted



- to Christianity, vi, 267. Descent of the Saxons on Britain, 372. Their brutal desolation of the country, 383.
- Scanderbeg*, prince of Albania, his history, xii, 165.
- Scatinian* law of the Romans, account of, viii, 100.
- Scavrus*, the patrician family of, how reduced under the emperors, iii, 46, *note*.
- Schism* in religion, the origin of, traced, ii, 281.
- Science* reducible to four classes, x, 45.
- Sclavonians*, their national character, vii, 278. Their barbarous inroads on the eastern empire, 283. Of Dalmatia, account of, x, 197.
- Scots* and *Picts*, the nations of, how distinguished, iv, 291. Invasions of Britain by, 293.
- Scythians*, this name vaguely applied to mixed tribes of barbarians, i, 432. Their pastoral manners, iv, 338. Extent and boundaries of Scythia, 352. Revolutions of, v, 210. Their mode of war, vi, 53.
- Sebastian*, master-general of the infantry under the emperor Valens, his successful expedition against the Goths, iv, 401. Is killed in the battle of Hadrianople, 407.
- Sebastian*, the brother of the usurper Jovinus, is associated with him in his assumed imperial dignities, v, 345.
- Sebastocrator*, import of that title in the Greek empire, x, 119.
- Seez*, in Normandy, the bishop and chapter of, all castrated, xii, 261, *note*.
- Segestan*, the princes of, support their independency obstinately against Artaxerxes, i, 330, *note*.
- Segued*, emperor of Abyssinia, is with his whole court converted by the Jesuits, viii, 373.
- Selden*, his sententious character of transubstantiation, ix, 112, *note*.
- Seleucia*, the great city of, ruined by the Romans, i, 833.
- Seleucus Nicator*, number of cities founded by him, i, 329, *note*.
- Seljuk*, Turkish dynasty of the house of, x, 341. Division of their empire, 366.
- Senate* of Rome is reformed by Augustus, i, 97. Its legislative and judicial powers, 109. Abortive attempt of, to resume its rights after the murder of Caligula, 116. Its legal jurisdiction over the emperors, 160. Is subjected to military despotism, by Severus, 201. Women excluded from this assembly by a solemn law, 242. The form of a secret meeting, 287. Measures taken to support the authority of the two Gordians, 288. The senate elect Maximus and Balbinus emperors on the deaths of the Gordians, 290. They drive the Alamanii out of Italy, 418. The senators forbid to exercise military employments by Gallienus, 419. Elect Tacitus, the father of the senate, emperor, ii, 63. Prerogatives gained to the senate, by this election, 65. Their power and authority annihilated by Diocletian, 160.
- amount of the coronary gold, or customary free gift of, to the emperors, iii, 96. The claim of Julian to the empire admitted, iv, 31.
- petitions of, to the emperors, for the restoration of the altar of victory, v, 96. The pagan religion renounced, 100. Debates of, on the proposals of Alaric the Goth, 236. Genealogy of the senators, 256. Passes a decree for putting to death Serena the widow of Stilicho, 288. Under the influence of Alaric, elects Attalus emperor, 303. Trial of Arvandus, a pretorian prefect of Gaul, vi, 205. Surrenders the sovereign power of Italy to the emperor of the East, 223.
- extinction of that illustrious assembly, vii, 389.
- restoration of, in the twelfth century, xii, 272. The assembly resolved into single magistrates, 279.

- Serapion*, his lamentation for the loss of a personified deity, viii, 269.
- Serapis*, history of his worship, and of his temple at Alexandria, v, 108. The temple destroyed, 111.
- Serena*, niece of the emperor Theodosius, married to his general Stilicho, v, 152. Is cruelly strangled by order of the Roman senate, 288.
- Sergeant*, legal and military import of that term, xi, 207, *note*.
- Severus Septimius*, general of the Pannonian legions, assumes the purple on the death of Pertinax, i, 181. His conduct toward the Christians, ii, 439.
- Severinus*, St. encourages Odoacer to assume the dominion of Italy, vi, 222. His body, how disposed of, 227, *note*.
- Severus* is declared Cæsar on the abdication of Diocletian and Maximian, ii, 189. His defeat and death, 200.
- Severus* is appointed general of the cavalry in Gaul under Julian, iii, 219.
- Shepherds* and warriors, their respective modes of life compared, iv, 339, 340.
- Shiites*, a sect of Mahometans, their distinction from the Sunnites, ix, 334.
- Siberia*, extreme coldness of the climate, and miserable state of the natives of, iv, 355. Is siezed and occupied by the Tartars, xi, 414.
- Sicily*, reflections on the distractions in that island, i, 451. Is conquered by the Saracens, x, 59. Introduction of the silk manufacture there, 110. Exploits of the Normans there, 258. Is conquered by Count Roger, 278. Roger, son of the former, made king of, 305. Reign of William the Bad, 322. Reign of William the Good, 323. Conquest of, by the emperor Henry VI., 326. Is subdued by Charles of Anjou, xi, 331. The *Sicilian Vespers*, 336.
- Sidonius Apollinaris*, the poet, his humourous treatment of the capitation-tax, iii, 90. His character of Theodoric king of the Visigoths in Gaul, vi, 157. His panegyric on the emperor Avitus, 163. His panegyric on the emperor Anthemius, 193.
- Sigismund*, king of the Burgundians, murders his son, and is canonized, vi, 321. Is overwhelmed by an army of Franks, 322.
- Silentiarius*, *Paul*, his account of the various species of stone and marble employed in the church of St. Sophia at Constantinople, vii, 120, *note*.
- Silk*, first manufactured in China, and then in the small Grecian island of Ceos, vii, 90. A peculiar kind of silk procured from the pinna marina, 92. The silk-worm, how introduced to Greece, 97. Progress of the manufacture of, in the tenth century, x, 110.
- Simeon*, persecutor of the Paulicians, becomes a proselyte to their opinions, x, 175.
- Simeon*, king of Bulgaria, his exploits, x, 199.
- Simeon Stylites*, the hermit, his extraordinary mode of life, vi, 260.
- Simony*, an early instance of, ii, 445, *note*.
- Simplicius*, one of the last surviving pagan philosophers of Athens, his writings and character, vii, 151, 152.
- Singara*, battle of, between the emperor Constantius, and Sapor king of Persia, iii, 140. The city of, reduced by Sapor, 209. Is yielded to him by Jovian, iv, 211.
- Singeric*, brother of Sarus, is made king of the Goths, v, 351.
- Singidunum* is perfidiously taken by Baian-chagan of the Avars, viii, 197.
- Sirmium* is perfidiously taken by Baian-chagan of the Avars, viii, 197.
- Siroes* deposes and murders his father Chosroes II., king of Persia, viii, 258. His treaty of peace with the emperor Heraclius, 255.
- Sisebut*, a Gothic king of Spain, persecutes the Jews there, vi, 297.
- Sixtus V.*, Pope, character of his administration, xii, 388.

- Slave*, strange perversion of the original sense of that appellation, x, 198.
- Slaves*, among the Romans, who, and their condition described, i, 63.
- Slavery*, personal, imposed on captives by the barbarous nations, vi, 351.
- Sleepers*, seven, narrative of the legendary tale of, vi, 32.
- Smyna*, capture of, by Tamerlane, xii, 23.
- Society*, philosophical, reflections on the revolutions of, vi, 408.
- Sofferides*, the Saracen dynasty of, x, 80.
- Soldiers*, Roman, their obligations and discipline, i, 15. When they first received regular pay, 256.
- Soliman*, Sultan, conquers Asia Minor, x, 368. Fixes his residence at Nice, 370. Nice taken by the first crusaders, xi, 58. Battle of Dorybeum, 60.
- Soliman*, the son of Bajazet, his character, xii, 49. His alliance with the Greek emperor Manuel Palæologus, 54.
- Solomon*, king of the Jews, not the author of the book which bears the name of his *Wisdom*, iii, 314. Reasons for supposing he did not write either the book of *Ecclesiastes* or the *Proverbs*, vii, 196, *note*.
- Soliman*, the eunuch, relieves the Roman province in Africa from the depredations of the Moors, vii, 200. Revolt of his troops at Carthage, 348. Is defeated and killed by Antalus the Moor, 352.
- Solyman*, caliph of the Saracens, undertakes the siege of Constantinople, x, 8. His enormous appetite and death, 11.
- Sonrites*, in the Mahometan religion, their tenets, ix, 345.
- Sopator*, a Syrian philosopher, beheaded by Constantine the Great, on a charge of binding the wind by magic, iii, 361, *note*.
- Sophia*, the widow of Justin II., her conspiracy against the emperor Tiberius, viii, 137.
- Sophia*, St. foundation of the church of, at Constantinople, vii, 116. Its description, 118. Is converted into a mosque, xii, 235.
- Sophian*, the Arab, commands the first siege of Constantinople, x, 3.
- Sophronia*, a Roman matron, kills herself to escape the violence of Maxentius, ii, 217, *note*.
- Sortes Sanctorum*, a mode of Christian divination, adopted from the pagans, vi, 326, *note*.
- Soul*, uncertain opinions of the ancient philosophers as to the immortality of, ii, 290. This doctrine more generally received among the barbarous nations, and for what reason, 293. Was not taught by Moses, 294. Four different prevailing doctrines as to the origin of, viii, 264, *note*.
- Sozopetra* destroyed by the Greek emperor Theophilus, x, 67.
- Spain*, the province of, described, i, 30. Great revenues raised from this province by the Romans, 258. Is ravaged by the Franks, 415.
- review of the history of, v, 347. Is invaded by the barbarous nations, 349. The invaders conquered by Wallia king of the Goths, 350. Successes of the Vandals there, iv, 12. Expedition of Theodoric king of the Visigoths into, 160. The Christian religion received there, 296. Revolt and martyrdom of Hermenegild, *ibid*. Persecution of the Jews in, 296. Legislative assemblies of, 367.
- acquisitions of Justinian there, vii, 203.
- state of, under the emperor Charlemagne, ix, 181. First introduction of the Arabs into the country, 469. Defeat and death of Roderic the Gothic king of, 476. Conquest of, by Musa, 480. Its prosperity under the Saracens, 488. The Christian faith there, supplanted by that of Mahomet, 489. The throne of Cordova filled by Abdalrahman, x, 34.
- Stadium*, Olympic, the races of, compared with those in the Roman circus, vii, 73.

- Stauracius*, emperor of Constantinople, ix, 35.
- Staphen*, a freedman of Domitilla, assassinates the emperor Domitian, ii, 408.
- Stephen*, count of Chartres, his character, and engagement in the first crusade, xi, 32. Deserts his standard, 72.
- Stephen*, St. the first Christian martyr, miraculous discovery of his body, and the miracles worked by it, v, 128.
- Stephen the savage*, sent by the Greek emperor Justinian II. to exterminate the Chersonites, ix, 22.
- Stephen III.* Pope, solicits the aid of Pepin king of France, against the Lombards, under the character of St. Peter, ix, 48. Crowns King Pepin, 152.
- Stilicho*, the great general of the western empire under the emperor Honorius, his character, v, 150. Puts to death Rufinus the tyrannical prefect of the East, 157. His expedition against Alaric in Greece, 184. His diligent endeavours to check his progress in Italy, 194. Defeats Alaric at Pollentia, 199. Drives him out of Italy, 203. His triumph at Rome, 204. His preparations to oppose the invasion of Radagaisus, 215. Reduces and puts him to death, 220. Supports the claim of Alaric in the Roman senate, 236. Is put to death at Ravenna, 242. His memory persecuted, *ibid.*
- Stuza* heads the revolted troops of the emperor Justinian in Africa, vii, 349.
- Strasbourg*, battle of, between Julian and the Alemanni, iii, 221.
- Successianus* defends the Roman frontier against the Goths, i, 424.
- Suevi*, the origin and renown of, i, 416.
- Suicide* applauded and pitied by the Romans, viii, 107, 108.<sup>1</sup>
- Sulpicius Servius*, was the highest improver of the Roman jurisprudence, viii, 25.
- Sultan*, origin and import of this title of eastern sovereignty, x, 332.
- Sumnat*, description of the pagoda of, in Guzarat, and its destruction by Sultan Mahmud, x, 334.
- Sun*, the worship of, introduced at Rome by the emperor Elagabalus, i, 233. Was the peculiar object of the devotion of Constantine the Great, before his conversion, iii, 241. And of Julian after his apostacy, iv, 85.
- Susa*, the city of, taken by Constantine the Great, ii, 223.
- Suatoslaus*, czar of Russia, his reign, x, 232.
- Swiss cantons*, the confederacy of, how far similar to that of the ancient Franks, i, 414.
- Sword of Mars*, the sacred weapon of the Huns; history of, vi, 43.
- Syagrius*, king of the Franks and Burgundians, his character, vi, 316. Is conquered by Clovis, 308.
- Sylla* the dictator, his legislative character, viii, 96.
- Syllenus* the consul, his speech to the senate, recommending the election of the two Gordians to their approbation, i, 287.
- Sylvania*, sister of the prefect Rufinus, her uncommon sanctity, v, 159, *note.*
- Sylvanus*, general in Gaul under Constantius, is ruined by treachery, iii, 190.
- Sylvester*, Pope, is degraded and sent into exile by Belisarius for an attempt to betray the city of Rome to the Goths, vii, 239. His death, 357, *note.*
- Symmachus*, his account of the pagan conformity of the emperor Constantius, during his visit to Rome, iii, 403. Pleads in behalf of the ancient pagan religion of Rome, to the emperor Valentinian, v, 96.
- Synesus*, bishop of Prolema, excommunicates the president Andronicus,

- iii, 297. His extraordinary character, *ibid.* note. His advice to the eastern emperor Arcadius, v, 187.  
*Synode*, provincial, in the primitive churches, institution of, ii, 329. Nature of those assemblies, iii, 299. See *Councils*.  
*Syria*, its revolutions and extent, i, 39. Is reduced by Chosroes II. king of Persia, viii, 219. General description of, ix, 404. Is conquered by the Saracens, 407. Invasion of, by Tamerlane, xii, 20.  
*Syriac* language, where spoken in the greatest purity, i, 335, note.  
*Syrianus*, duke of Egypt, surprises the city of Alexandria, and expels Athanasius the primate of Egypt, iii, 377.

## T.

- Tabari*, the Arabian historian, account of his work, ix, 363, note.  
*Tahenne*, the island of, in Upper Thebais, is settled with monks, by Pachomius, vi, 238.  
*Table* of emerald, in the Gothic treasury in Spain, account of, v, 334.  
*Tacitus*, emperor, his election and character, ii, 63.  
*Tacitus* the historian, his character of the principles of the portico, i, 125, note. The intention of his episodes, 315. His character as a historian, 344. His account of the ancient Germans, 352. His history, how preserved and transmitted down to us, ii, 62, note. His account of the persecution of the Christians as the incendiaries of Rome, 397, 398.  
*Tactics* of Leo and Constantine, character of, x, 98. Military character of the Greeks, 140.  
*Tagina*, battle of, between the eunuch Narses, and Totila king of the Goths in Italy, vii, 385.  
*Taherites*, the Saracen dynasty of, x, 80.  
*Tamerlane*, his birth, reign, and conquests, xii, 3. His letter to Bajazet, 17. His conference with the doctors of the law, at Aleppo, 22. Defeats and takes Bajazet prisoner, 28. How kept out of Europe, 37. His triumph at Samarcand, 40. Dies on a march to China, 42. His character, *ibid.*  
*Taucred* the crusader, his character, xi, 35. His bold behaviour at Constantinople, 51.  
*Terasius*, secretary to the empress Irene, made patriarch of Constantinople, ix, 164. Presides at, and frames the decrees of, the second council of Nice, 165.  
*Tarik*, the Arab, his descent on Spain, ix, 474. Defeats and kills Roderic the Gothic king of, 476. His disgrace, 482, 487.  
*Tarragona*, the city of, almost destroyed by the Franks, i, 415.  
*Tartars*. See *Scythians*.  
*Tartary*, eastern, conquest of, by Tamerlane, xii, 9.  
*Tatian*, and his son Proculus, destroyed by the base arts of Rufinus, the confidential minister of the emperor Theodosius, v, 141.  
*Taurus* the consul, is banished by the tribunal of Chalcedon, iv, 48.  
*Taxes*, how the Roman citizens were exonerated from the burden of, i, 256. Account of those instituted by Augustus, 261. How raised under Constantine the Great, and his successors, iii, 83.  
*Tayef*, siege of, by Mahomet, ix, 311.  
*Teias*, the last king of the Goths, defeated and killed by the eunuch Narses, vii, 389.  
*Telemachus*, an Asiatic monk, loses his life at Rome, in an attempt to prevent the combat of the gladiators, v, 206.  
*Temple* of Jerusalem, burned, ii, 404. History of the emperor Julian's attempt to restore it, iv, 103.  
*Temugin*. See *Zingis*.

- Tephrica* is occupied and fortified by the Paulicians, x, 177.
- Tertullian*, his pious exultation in the expected damnation of all the pagan world, ii, 303. Suggests desertion to Christian soldiers, 322, *note*. His suspicious account of two edicts of Tiberius and Marcus Antoninus, in favour of the Christians, 435.
- Testaments*, the Roman laws for regulating, viii, 77. Codicils, 80.
- Tetricus* assumes the empire in Gaul, at the instigation of Victoria, ii, 30. Betrays his legions into the hands of Aurelian, 31. Is led in triumph by Aurelian, 47.
- Thabor*, mount, dispute concerning the light of, xi, 378.
- Thanet*, the island of, granted by Vortigern, as a settlement for his Saxon auxiliaries, vi, 373.
- Theatrical* entertainments of the Romans described, v, 283.
- Theban* legion, the martyrdom of, apocryphal, ii, 454, *note*.
- Theft*, the Roman laws relating to, viii, 88, 94, 98.
- Themes*, or military governments of the Greek empire, account of, x, 101.
- Themistius*, the orator, his encomium on religious toleration, iv, 230.
- Theodatus*, his birth and elevation to the throne of Italy, vii, 210. His disgraceful treaties with the emperor Justinian, and revolt against them, 214. His deposition and death, 222.
- Theodebert*, king of the Franks in Austrasia, joins the Goths in the siege and destruction of Milan, vii, 249. Invades Italy, 251. His death, 262.
- Theodemir*, a Gothic prince of Spain, copy of his treaty of submission to the Saracens, ix, 483.
- Theodora*, empress, her birth, and early history, vii, 64. Her marriage with Justinian, 68. Her tyranny, 71. Her virtues, 73. Her death 75. Her fortitude during the Nika sedition, 86. Account of her palace and gardens of Heræum, 124. Her pious concern for the conversion of Nubia, viii, 367.
- Theodora*, wife of the Greek emperor Theophilus, her history, ix, 44. Restored the worship of images, 166. Provokes the Paulicians to rebellion, x, 177.
- Theodora*, daughter of the Greek emperor Constantine IX. her history, ix, 70.
- Theodora*, widow of Baldwin III. king of Jerusalem, her adventures as the concubine of Andronicus Comnenus, ix, 99.
- Theodore Angelus*, despot of Epirus, seizes Peter of Courtenay, emperor of Constantinople, prisoner, xi, 204. Possesses himself of Thessalonica, 265.
- Theodoric* acquires the Gothic sceptre by the murder of his brother Torismond, vi, 156. His character by Sidonius, 157. His expedition into Spain, 160.
- Theodoric*, the son of Alaric, his prosperous reign over the Visigoths in Gaul, vi, 94. Unhappy fates of his daughters, 97. Is prevailed on by Etius to join his forces against Attila, 109. Is killed at the battle of Chalons, 116.
- Theodoric* the Ostrogoth, his birth and education, vii, 2. Is forced by his troops into a revolt against the emperor Zeno, 7. He undertakes the conquest of Italy, 11. Reduces and kills Odoacer, 15. Is acknowledged king of Italy, 16. Review of his administration, 17. His visit to Rome, and care of the public buildings, 30. His religion, 36. His remorse, and death, 50.
- Theodosiopolis*, the city of, in Armenia, built, v, 425.
- Theodosius* the Great, his distinction between a Roman prince and a Parthian monarch, iii, 98, *note*. The province of Mæsia preserved by his valour, iv, 328. Is associated by Gratian as emperor of the East, 416.

- His birth and character, *ibid.* His prudent and successful conduct of the Gothic war, 422. Defeats an invasion of the Ostrogoths, 430.
- his treaty with Maximus, v, xli. His baptism and edict to establish the orthodox faith, 14. Purges the city of Constantinople from Arianism, 22. Enforces the Nicene doctrine throughout the East, 24. Convenes a council at Constantinople, 26. His edicts against heresy, 31. Receives the fugitive family of Valentinian, and marries his sister Galla, 51. Defeats Maximus, and visits Rome, 53. Her character, 55. His lenity to the city of Antioch, 62. His cruel treatment of Thessalonica, 65. Submits to the penance imposed by St. Ambrose, for his severity to Thessalonica, 70. Restores Valentinian, 73. Consults John of Lycopolis, the hermit, on the intended war against Eugenius, 79. Defeats Eugenius, 84. His death, 85. Procured a senatorial renunciation of the pagan religion, 100. Abolishes pagan rites, 103. Prohibits the pagan religion, 116.
- Theodosius* the Younger, his birth, v, 407. Is said to be left by his father Arcadius, to the care of Jazdegerd king of Persia, 408. His education and character, 414. His marriage with Eudocia, 418. His war with Persia, 422. His pious joy on the death of John, the usurper of the West, vi, 5. His treaty with the Huns, 39. His armies defeated by Attila, 52. Is reduced to accept a peace dictated by Attila, 60. Is oppressed by the embassies of Attila, 65. Embassy of Maximin to Attila, 68. Is privy to a scheme for the assassination of Attila, 81. Attila's embassy to him on that occasion, 82. His death, 84.
- his perplexity at the religious fends between Cyril and Nestorius, vii, 293. Banishes Nestorius, 297.
- Theodosius* III. emperor of Constantinople, ix, 24.
- Theodosius*, the father of the emperor, his successful expedition to Britain, iv, 297. Suppresses the revolt of Firmus the Moor, in Africa, 303. Is beheaded at Carthage, 306.
- Theodosius*, patriarch of Alexandria, his competition with Gaian, how decided, viii, 361. His negotiations at the court of Byzantium, 364.
- Theodosius*, the deacon, grandson of the emperor Heraclius, murdered by his brother Constans II. ix, 14.
- Theodosius*, the lover of Antonina, detected by Belisarius, vii, 262. Turns monk to escape her, 264. His death, 266.
- Theodosius*, president of the council of Hierapolis under Constantius, his ridiculous flattery to that emperor, iv, 32.
- Theophano*, wife of the Greek emperor Romanus II. poisons both him and his father, ix, 62. Her connection with Nicephorus Phocas, 63. His murder and her exile, 65, 66.
- Theophilus*, emperor of Constantinople, ix, 41. His Amorian war with the caliph Motassem, x, 67.
- Theophilus*, archbishop of Alexandria, destroys the temple of Serapis, and the Alexandrian library, v, 111. Assists the persecution of St. Chrysostom, 400. His invective against him, 405, *note*.
- Theophilus*, his pious embassy from the emperor Constantius to the East Indies, iii, 278.
- Theophobus*, the Persian, his unfortunate history, ix, 43.
- Therapeute*, or Essenians, some account of, ii, 356.
- Thermopyla*, the straits of, fortified by the emperor Justinian, vii, 27.
- Thessalonica*, sedition and massacre there, v, 64. Cruel treatment of the citizens, 65. Penance of Theodosius for his severity, 70.
- Theudelinda*, princess of Bavaria, married to Autharis king of the Lombards, vii, 164, 156.

- Thibaut*, count of Champagne, engages in the fourth crusade, xi, 185.
- Thomas* the Cappadocian, his revolt against the Greek emperor Michael II. and cruel punishment, ix, 40.
- Thomas* of Damascus his exploits against the Saracens when besieging that city, ix, 394.
- Thomas*, St. account of the Christians of, in India, viii, 346. Persecution of, by the Portuguese, 347.
- Thrace* is colonised by the Bastarnæ, in the reign of Probus, ii, 84. The fugitive Goths permitted to settle there by the emperor Valens, iv, 377. Is ravaged by them, 388. The Goths settled there by Theodosius, 433.
- Thrasimund*, king of the Vandals, his character, vi, 276.
- Three Chapters*, the famous dispute concerning, viii, 325.
- Thundering Legion*, the story concerning, of auspicious veracity, ii, 437.
- Tiberius* is adopted by Augustus, i, 119. Reduces the Pannonians, 180. Reduces Cappadocia, 263, *note*. Suspicious story of his edict in favour of the Christians, ii, 435.
- Tiberius* is invested by Justinian II. as his successor in the empire of the East, viii, 135. His character and death, 138, 139.
- Timasius*, master-general of the army under the emperor Theodosius, is disgraced and exiled under Arcadius, v, 377.
- Timothy* the Cat conspires the murder of Proterius archbishop of Alexandria, and succeeds him, viii, 310.
- Tipasa*, miraculous gift of speech bestowed on the catholics, whose tongues had been cut out there, vi, 288, 289.
- Tiridates*, king of Armenia, his character, and history, ii, 138. Is restored to his kingdom by Diocletian, 140. Is expelled by the Persians, 144. Is restored again by treaty between the Romans and Persians, 154. His conversion to Christianity, and death, iii, 137.
- Vitus* admitted to share the imperial dignity with his father Vespasian, i, 119.
- Togrul Beg*, sultan of the Turks, his reign and character, x, 342. He rescues the caliph of Bagdad from his enemies, 345.
- Toledo* taken by the Arabs under Tarik, ix, 477.
- Toleration*, universal, its happy effects in the Roman empire, i, 46. What sects the most intolerant, 328, *note*.
- Tollius*, objections to his account of the vision of Antigonus, iii, 261, *note*.
- Torismond*, son of Theodoric king of the Visigoths, attends his father against Attila king of the Huns, vi, 111. Battle of Chalons, 116. Is acknowledged king on the death of his father in the field, 119. Is killed by his brother Theodoric, 156.
- Torture*, how admitted in the criminal law of the Romans under the emperors, iii, 79.
- Totila* is elected king of Italy by the Goths, vii, 355. His justice and moderation, 358. Besieges and takes the city of Rome, 362. Is induced to spare Rome from destruction, at the instance of Belisarius, 369. Takes Rome again, 376. Plunders Sicily, 377. Battle of Tagina, 385. His death, 387.
- Toulunides*, the Saracen dynasty of, x, 82.
- Tournaments* preferable exhibitions to the Olympic games, xi, 39.
- Tours*, battle of, between Charles Martel and the Saracens, x, 25.
- Toxandria*, in Germany, is over-run, and occupied by the Franks, iii, 213.
- Traditors*, in the primitive church, who, ii, 464.
- Trajan*, emperor, his conquest of Dacia, i, 8. His conquests in the East 9. Contrast between the characters of him and Hadrian, 12. His pillar described, 76. Why adopted by the emperor Nerva, 123. His instruc-



- tions to Pliny the Younger for his conduct towards the Christians, ii, 402.  
 Description of his famous bridge over the Danube, vii, 125, *note*.  
*Trajan*, Count, his treacherous murder of Para king of Armenia, iv, 317.  
*Transubstantiation*, the doctrine of, when established, xi, 149.  
*Trebizond*, the city of, taken and plundered by the Goths, i, 425. The dukes of, become independent on the Greek empire, xi, 249. Is yielded to the Turks, xii, 244.  
*Tribigild* the Ostrogoth, his rebellion in Phrygia against the emperor Arcadius, v, 382.  
*Tribune*, the office of explained, i, 105.  
*Tribonian*, his gonius and character, viii, 34. Is employed by Justinian to reform the code of Roman laws, 37.  
*Trinity*, the mysterious doctrine of, iii, 318. Is violently agitated in the schools of Alexandria, 324. Three systems of, 327. Decisions of the council of Nice concerning, 330. Different forms of the doxology, 386. Frauds used to support the doctrine of, vi, 285.  
*Tripoli*, the confederacy of, cruelly oppressed under the government of Count Romanus, iv, 299.  
*Trisagion*, religious war concerning, viii, 314.  
*Troops*, Roman, their discipline, i, 15. When they first received pay, 256. Cause of the difficulty in levying them, iii, 64. See *Jovian's Palatine*, and *Pretorian bands*.  
*Troy*, the situation of that city, and of the Grecian camp of besiegers, described, iii, 10.  
*Turin*, battle of, between Constantine the Great and the lieutenants of Maxentius, ii, 223.  
*Turisund*, king of the Gepidæ, his honourable reception of Alboin the Lombard, who had slain his son in battle, viii, 117, 118.  
*Turks*, their origin, vii, 284. Their primitive institutions, 287. Their conquests, 288. Their alliance with the emperor Justinian, 294. Send auxiliaries to Heraclius, viii, 246.  
*Turks* grow powerful and licentious under the Saracens, x, 72. Terror excited by their menacing Europe, 202. Their military character, 207. They extend themselves over Asia, 330. Reign of Mahmad the Gaznavide, 331. Their manners and emigration, 337. They subdue Persia, 341. Dynasty of the Seljukians, *ibid*. They invade the provinces of the Greek empire, 348. Reformation of the eastern calendar, 364. They conquer Asia Minor, 367.  
 — their capital city, Nice, taken by the crusaders, xi, 57. The seat of government removed to Iconium, 104. Valour and conquests of Zenghi, 121. Character of Sultan Noureddin, 122. Conquests of Egypt, 125. Origin and history of the Ottomans, 422. Their first passage into Europe, 428. Their education and discipline, xii, 58. Embassy from, to the emperor Sigismund, 92. Takes the city of Constantinople, 237.  
*Tarpia*, the romance of, by whom, and when written, xi, 7, *note*.  
*Twelve Tables*, review of the laws of, viii, 6. Their severity, 90. How the criminal code of, sunk into disuse, 93.  
*Tyrants* of Rome, the popular conceit of the thirty investigated, i, 444.  
*Tyre* is besieged by Saladin, xi, 138.  
*Tythes* assigned to the clergy as well by Zoroaster as by Moses, i, 326, *note*. Were first granted to the church by Charlemagne, ix, 178.

## V.

- Vadomair*, prince of the Alemanni, is sent prisoner to Spain by the emperor Julian, iv, 18. His son murdered by the Romans, 379.

- Valent**, general of the Illyrian frontier, receives the title of *Cæsar* from Licinius, ii, 245. Loses his new title and his life, 246.
- Valens**, the brother of the emperor Valentinian, is associated with him in the empire, iv, 239. Obtains from his brother the eastern portion of the empire, 241. His timidity on the revolt of Procopius, 245. His character, 254, 255. Is baptized by Eudoxus, and patronises the Arians, 263. Is vindicated from the charge of persecution, 265. His edict against the Egyptian monks, 269. His war with the Goths, 320. Receives the suppliant Goths into the Roman territories, 378. His war with them, 391. Is defeated and killed at the battle of Hadrianople, 404, 406. His eulogium by Libanius, 407.
- Valens**, the Arian bishop of Mursa, his crafty pretension to divine revelation, iii, 349.
- Valentia**, a new province in Britain, settled by Theodosius, iv, 298.
- Valentinian I**, his election to the empire, and character, iv, 234. Associates his brother Valens with him, 239. Divides the empire into the *East* and *West*, and retains the latter, 241. His cruelty, 254. His civil institutions, 257. His edicts to restrain the avarice of the clergy, 269. Chastises the Alamanni, and fortifies the Rhine, 278, 280. His expedition to Illyricum, and death, 331. Is vindicated from the charge of polygamy, 332.
- Valentinian II** is invested with the imperial ornaments in his mother's arms, on the death of his father, iv, 333. Is refused by St. Ambrose the privilege of a church for him and his mother Justina, on account of their Arian principles, v, 40. His flight from the invasion of Maximus, 48. Is restored by the emperor Theodosius, 73. His character, 74. His death, 76.
- Valentinian III** is established emperor of the West, by his cousin Theodosius the younger, vi, 6. Is committed to the guardianship of his mother Placidia, 8. Flies, on the invasion of Italy by Attila, 129. Sends an embassy to Attila to purchase his retreat, 130. Murders the patrician Ætius, 137. Ravishes the wife of Petronius Maximus, 139. His death and character, 141.
- Valentinians**, their confused ideas of the divinity of Jesus Christ, viii, 270, *note*.
- Valeria**, empress, widow of Galerius, the unfortunate fates of her and her mother, ii, 239.
- Valerian** is elected censor under the emperor Decius, i, 400. His elevation to the empire, and his character, 410. Is defeated and taken prisoner by Sapor king of Persia, 436. His treatment, 441. His inconsistent behaviour toward the Christians, ii, 444.
- Vandals**. See *Goths*.  
 — their successes in Spain, vi, 12. Their expedition into Africa under Genseric, 14. They raise a naval force and invade Italy, 146. Sack of Rome, 150. Their naval depredations on the coasts of the Mediterranean, 185. Their conversion to the christian religion, 266. Persecution of the catholics, 277.  
 — expedition of Belisarius against Gelimer, vii, 167. Conquest of, 196. Their name and distinction lost in Africa, 196. Remains of their nation still found in Germany, 198.
- Varanes**. See *Bahram*.
- Varangians** of the North, origin and history of, x, 220.
- Varronian**, the infant son of the emperor Jovian, his history, iv, 233.
- Votaces**, John, his long and prosperous reign at Nice, xi, 265, 276. His character, 302.

- Vegetius*, his remarks on the degeneracy of the Roman discipline at the time of Theodosius the Great, v, 80.
- Vei*, the siege of that city, the era of the Roman army first receiving regular pay, i, 255.
- Venice*, foundation of that republic, vi, 125. Its infant state under the exarchs of Ravenna, viii, 146. Its growth and prosperity at the time of the fourth crusade, xi, 188. Alliance with France, 191. Divides the Greek empire with the French, 242.
- Veratius*, his mode of obeying the law of the twelve tables respecting personal insults viii, 80.
- Verina*, empress, the widow of Leo, deposes Zeno, vii, 5. Her turbulent life, 6.
- Verona*, siege of, by Constantine the Great, ii, 224. Battle of, between Stilicho the Roman general, and Alaric the Goth, v, 203.
- Verres*, why his punishment was inadequate to his offences, viii, 96.
- Vespasian*, his prudence in sharing the imperial dignity with his son Titus i, 119.
- Vestals*, Roman, their number and peculiar office, v, 93.
- Vestrian*, the Roman general in Illyricum, assumes the purple, and enters into an alliance with the Gaulish usurper Maguentius, iii, 150. Is reduced to abdicate his new dignity, 155.
- Victoria* exercises the government over the legions and province of Gaul, ii, 30.
- Victory*, her statue and altar, in the senate-house at Rome, described, v, 95. The senate petitions the Christian emperors to have it restored, 96.
- Vigilius*, the presbyter, is abused by Jerom for opposing monkish superstition, v, 126, *note*.
- Vigilius*, interpreter to the embassy from Theodosius the Younger to Attila, is privy to a scheme for the assassination of Attila, vi, 68. Is detected by Attila, 81.
- Vigilius* purchases the papal chair of Belisarius and his wife, vii, 239. Instigates the emperor Justinian to resume the conquest of Italy, 378.
- Vine*, its progress, from the time of Homer, i, 85.
- Virgil*, his fourth eclogue interpreted into a prophecy of the coming of the Messiah, iii, 268. Is the most ancient writer who mentions the manufacture of silk, vii, 91.
- Vitalian*, the Gothic chief, is treacherously murdered at Constantinople, vii, 58.
- Vitalianus*, pretorian prefect under the emperor Maximin, put to death by order of the senate i, 288.
- Vetellius*, emperor, his character, i, 128.
- Vitiges*, general of the barbarians under Theodatus king of Italy, is by his troops declared king of Italy, vii, 222. He besieges Belisarius in Rome, 224. Is forced to raise the siege, 246. He is besieged by Belisarius in Ravenna, 253. Is taken prisoner in Ravenna, 257. Conforms to the Athanasian faith, and is honourably settled in Asia, 258. His embassy to Chosroes king of Persia, 309.
- Vitruvius*, the architect, his remarks on the buildings of Rome, v, 235.
- Vixir*, derivation of that appellation, ix, 284, *note*.
- Ukraine*, description of that country, i, 396.
- Uldin*, king of the Huns, reduces and kills Gainas the Goth, v, 393. Is driven back by the vigilance of the imperial ministers, 411.
- Ulphilas*, the apostle of the Goths, his pious labours, vi, 264. Propagated Arianism, 273.
- Ulpian*, the lawyer, placed at the head of the council of state, under the

- emperor Alexander Severus; i, 243. Is murdered by the pretorian guards, 249.
- Voconian* law abolished the right of female inheritance, viii, 76. How evaded, 82.
- Voltaire* prefers the labarum of Constantine to the angel of Licinius, iii, 260, *note*. His reflections on the expenses of a siege, vi, 407, *note*.
- Vortigern*, king of South Britain, his invitation of the Saxons for assistance against his enemies, vi, 372.
- Vouti*, emperor of China, his exploits against the Huns, iv, 361.
- Uppsäl*, anciently famous for its Gothic temple, i, 389.
- Urban II.*, Pope, patronises Peter the hermit in his project for recovering the holy land, xi, 3. Exhorts the people to a crusade, at the council of Clermont, 10.
- Urban V.*, Pope, removes the papal court from Avignon to Rome, xii, 359.
- Urban VI.*, Pope, his disputed election, xii, 362.
- Ursacius*, master of the offices under the emperor Valentinian, occasions a revolt of the Alemanni by his parsimony, iv, 275.
- Ursicinus*, a Roman general, his treacherous conduct to Sylvanus in Gaul, iii, 191. Is superseded in his command over the eastern provinces, 210. Is sent back again to conduct the war with Persia under Sabinian, *ibid*. Is again disgraced, 211.
- Ursini*, history of the Roman family of, xii, 311.
- Ursulus*, treasurer of the empire under Constantius, unjustly put to death, by the tribunal of Chalcedon, iv, 48.
- Usury*. See *Interest of money*.

## W .

- Walachians*, the present, descendants from the Roman settlers in ancient Dacia, ii, 20, *note*.
- Wales* is settled by British refugees from Saxon tyranny, vi, 379. The bards of, 389.
- Waltha* is chosen king of the Goths, v, 352. He reduces the barbarous invaders of Spain, 354. Is settled in Aquitain, 355.
- War* and robbery, their difference, ix, 236. Evolutions and military exercise of the Greeks, x, 141. Military character of the Saracens, 144. Of the Franks and Latins, 147.
- Warburton*, bishop of Gloucester, his literary character, iv, 104, *note*. His labours to establish the miraculous interruption to Julian's building the temple of Jerusalem, 106, 107, *notes*.
- Warna*, battle of, between the sultan Amurath II., and Ladislaus king of Hungary and Poland, xii, 158.
- Werdan*, the Greek general, defeated by the Saracens at Aiznadin, ix, 389.
- Wheat*, the average price of under the successors of Constantine the Great, iv, 146, *note*.
- Whitaker*, Mr. remarks on his account of the Irish descent of the Scottish nation, iv, 203, *note*.
- White*, Mr. Arabic professor at Oxford, character of his sermons at Bampton's lecture, x, 23, *note*.
- Wilfrid*, the apostle of Sussex, his benevolent establishment at Selsey, vi, 387.
- William I.*, the Bad, king of Sicily, x, 322.
- William II.*, the Good, king of Sicily, x, 323.
- Windmills*, the use of, from whence derived, xi, 283.
- Wine*, the use of, expressly prohibited by Mahomet, ix, 276.
- Wisdom* of Solomon, when, and by whom that book was written, iii, 314.

*Wladimir*, great prince of Russia, marries Anne, daughter of the emperor Romanus, x, 133. His conversion to Christianity, 239.

*Women*, in hereditary monarchies, allowed to exercise sovereignty, though incapable of subordinate state offices, i, 241. How treated by the Roman civil laws, viii, 57. The Voconian law, how evaded, 82. Are not excluded from paradise by Mahomet, ix, 281.

## X.

*Xenophon*, his description of the desert of Mesopotamia, iv, 163.

*Xerxes*, the situation of his bridge of boats for passing over to Europe, pointed out, iii, 9.

## Y.

*Yermuk*, battle of, between the Greeks and the Saracens, ix, 408.

*Yezdegerd*, king of Persia, his reign the era of the fall of the Sassanian dynasty, and of the religion of Zoroaster, ix, 366.

*Yezid*, caliph of the Saracens, ix, 343.

## Z.

*Zabergan* invades the eastern empire with an army of Bulgarians, viii, 402. Is repulsed by Belisarius, 403.

*Zachary*, Pope, pronounces the deposition of Childeric king of France, and the appointment of Pepin to succeed him, ix, 152.

*Zano*, brother of Gelimer the Vandal usurper, conquers Sardinia, vii, 181. Is recalled to assist his brother, 182. Is killed, 184.

*Zara*, a city on the Sclavonian coast, reduced by the crusaders for the republic of Venice, xi, 197.

*Zenghi*, Sultan, his valour and conquests, xi, 121.

*Zeno*, emperor of the East, receives a surrender of the imperial government of the western empire, from the senate of Rome, vi, 223. The vicissitudes of his life and reign, vii, 4. His Henoticon, viii, 311.

*Zenobia*, queen of Palmyra, her character and history, ii, 32.

*Zingis*, first emperor of the Moguls and Tartars, parallel between him and Attila, king of the Huns, vi, 42. His proposal for improving his conquests in China, 54. His birth and early military exploits, xi, 393. His laws, 395. His invasion of China, 399. Carisme, Transoxiana, and Persia, 400. His death, 403.

*Zizais*, a noble Sarmatian, is made king of that nation by the emperor Constantius, iii, 199.

*Zobeir*, the Saracen, his bravery in the invasion of Africa, ix, 453.

*Zoe*, first the concubine, becomes the fourth wife of the emperor Leo the philosopher, ix, 57.

*Zoe*, wife of Romanus III. and Michael IV. emperors, ix, 70.

*Zoroaster*, the Persian prophet, his high antiquity, i, 319, *note*. Abridgment of his theology, 320, 321. Provides for the encouragement of agriculture, 324. Assigns tithes to the priests, 326, *note*.

*Zosimus*, his representation of the oppression of the lustral contribution, iii, 94.

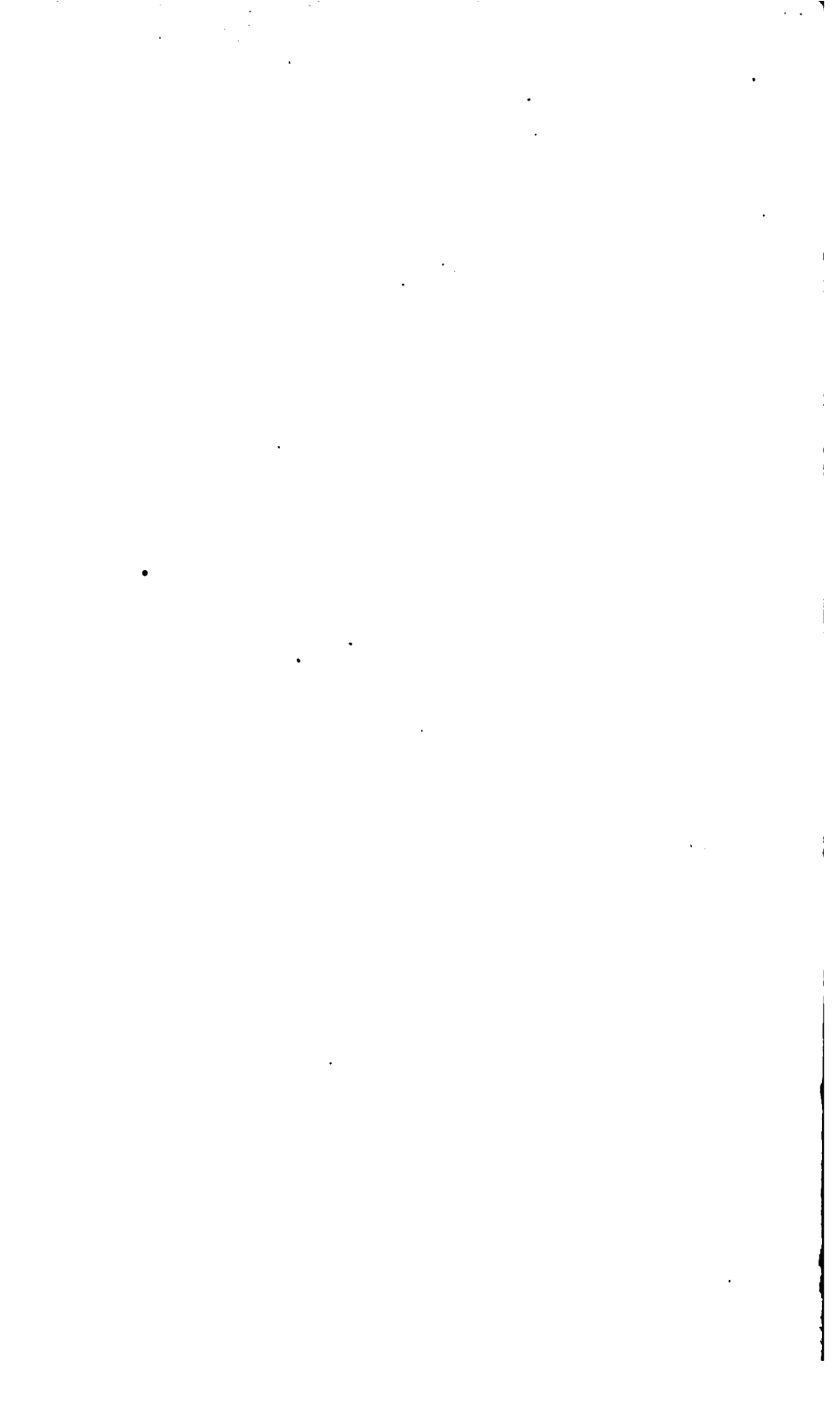
*Zuinglius*, the reformer, his conceptions of the Eucharist, x, 188.

*Zurich*, brief history of that city, xii, 268.

## THE END.









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